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Memoir of William Hope, Esq. late of Liverpool.

The assurance that "the righteous shall be had in everlasting remembrance," must be regarded as one amongst the many encouragements exhibited in the Bible, to a life of uniform obedience to the divine will; and it may with equal propriety be regarded as an admonition to surviving friends, to preserve such memorials of the faith and love of departed believers, as may encourage others to follow them as they followed Christ.

It has pleased God recently to withdraw from the church-militant many individuals of active benevolence, whose history is identified with that of some of our most useful religious institutions. When such men as Leigh Richmond or Robert Steven perish, it can scarcely now be said that no man layeth it to heart: devoted as their lives were to the service of their Redeemer, and honoured as the instruments of extensive usefulness, a fear is likely to be entertained, even by those whose faith in the promises of God is unshaken, that the loss of such men cannot easily be replaced; forgetting that God will never permit his work to be at a stand, and that instruments for carrying it on must be at the command of Him who hath "all power both in heaven and in earth."

Engaged like them, (though the range of his benevolence was necessarily more circumscribed,) in active endeavours to enlarge the kingdom of our Redeemer, was the highly respected individual whose portraiture we are about to exhibit to our readers. Animated with the same spirit, he shone no less in the sphere in which he moved; and the religious institutions of the town in which he spent a long life of usefulness, were not less indebted to him for the active zeal and universal Christian charity, which marked his proceedings, than were the kindred institutions in the metropolis to the beneficial influence and valuable labours of these excellent men.

Mr. William Hope, late of Liverpool, was born at Manchester in June 1751. His father had resided there many years, and carried on an extensive and very respectable business as a master builder. Of five sons, the deceased was the youngest: the younger of two daughters was the late Mrs. Martha Hope, who died rather more than two years since, and who had long maintained an honourable and consistent character as a member of Byrom Street Church, and as an active but very unassuming labourer in support of many benevolent undertakings.

Having completed his apprenticeship to a respectable manufacturer in Manchester, who gave pleasing testimony to the fidelity and value of his services, he removed to Liverpool to assist an elder brother, who was engaged in business as a woollen draper. At this time his religious views were undecided. His father had for many years attended the ministry of a predecessor of the late

Dr. Barnes: but the sentiments advocated by that minister, and till nearly the close of his life by Dr. B., not being congenial with Mr. Hope's views of the divinity of our Saviour, and the efficacy of his atoning sacrifice, he sought by an attendance at various places of worship, both within and out of the pale of the established Church, for preaching more accordant with his notions of Scriptural truth. His wishes were not fully gratified, till he became a hearer of the late Mr. S. Medley, in whom he found not only an acceptable preacher, but a valuable counsellor and friend.

It was during his occasional attendance at various places of worship, which afforded him the opportunity of witnessing a very general neglect of the Sabbath, and its fatal influence on the characters and conduct of many of his acquaintances, that he solemnly resolved, that wherever he might ultimately determine his choice of a gospel ministry, he would never allow in himself or those whom providence might afterwards place under his influence and controul, the desecration of that sacred day. Possessing, in connexion with an agreeable person and address, great cheerfulness of spirits, a good voice, and considerable skill in music, his company was at this time very much courted; and this circumstance, had not God been pleased to make him sensible of its dangerous tendency, might have proved a fatal snare to the interests of his soul. His conscientious jealousy of himself, however, often led him to fear he was complying too much with the fashions of the world; and the singing in public worship of those beautiful lines in Dr. Watts' 140th psalm —

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures"—

so impressed his mind with a sense of the importance of consecrating every talent God had given him to the service most acceptable to its divine Author, that he deliberately determined from that time, never again to engage in singing any other songs than the songs of Zion, nor to seek the society of any but those with whom he might hope to join in the praise of his Redeemer through a glorious immortality.

These resolutions, though adopted in the heyday of youth, when the character is generally unformed, and susceptible of impression from every passing incident, often yielding to the slightest temptation, and seldom proof against the more powerful, were however religiously adhered to ever after; and he often spoke of them with gratitude, being convinced that he was prompted to adopt them by the Spirit of God, and that they had greatly contributed to his preservation from the evils which are in the world, and to his temporal as well as his eternal welfare.

He soon became attached to Mr. Medley's ministry; and he found that profit from a constant attendance upon it, which he had in vain looked for elsewhere. Here he formed a friendship with many excellent families; out of one of them he selected a wife, who happily answered to the wise man's description, "a virtuous woman, whose price is far above rubies." United for forty-eight years, their connexion was holy and happy; walking together as fellow-heirs of the grace of life, they mutually aided each other in every good word and work, and their becoming examples gave a dignity to the

intercourse of the married life, to which too many, both of the higher and lower classes of society, are unhappily strangers.

From the period of his marriage, the leading incidents of his life may be very summarily noticed. His path, was that of the just, "shining more and more unto the perfect day," but was exempt from those vicissitudes which often give painful interest to the lives of exemplary men. During a period of more than thirty years, in which he was very extensively engaged in business, he was not more generally known, than uniformly respected for urbanity of manners and kindness of disposition, in connexion with the most uncompromising integrity of character. It was remarked to the mourning friends who accompanied his mortal remains to the tomb, by one who had resided in his family, and been engaged with him in the active concerns of business for eighteen years, that during that period, and when the excitement in the pursuit of objects of worldly ambition must have been the most powerfully felt, he never witnessed an action, or heard a word fall from his lips, that would have done dishonour to his character as a tradesman, or to his profession as a Christian. Such would, no doubt, have been the concurrent testimony of all who were thus privileged to see him in the shade of domestic retirement, as well as of those who only knew him in the more active engagements of life.

Whilst diligent in business, and serving the Lord with fervency of spirit in the sanctuary, and at the family altar, he still found leisure for the exercise of Christian benevolence, both in channels where his bounty flowed unobserved by human eye, and in the support of public institutions of a benevolent and religious character. His retirement from business about twenty years since, was not prompted by a desire for a life of splendid idleness, but by a conscientious conviction that the competency with which God had blessed him, ought and might be more actively employed in the duties of private benevolence, and in efforts for enlarging the Redeemer's kingdom.

Whilst in business, he had conscientiously devoted to these purposes a stated proportion of his income, as well as a tithe, as *first-fruits*, of the profits of every separate successful adventure. On retiring from business, he made it his rule, and adhered to it through the remainder of his life, to consecrate, except so far as his unavoidable expenses interfered, the *whole* of his income to the same objects. In doing this, not only did he, in concert with his partner in life, frequently endeavour to find out individuals amongst the poorer members of Christ's family, and especially the more aged ministers of different denominations, who might secretly be sinking under the pressure of a restricted income, and the wants of a numerous family; but often was his aid administered without any clue being left as to the quarter whence it had been imparted.

In his more public endeavours to be useful, his rule of duty was the Scriptural one—"As we have opportunity, let us do good to all men, especially to them who are of the household of faith." His exertions, therefore, were not exclusively confined to the advancement of the spiritual interests of his fellow-men: he was one of the foremost in endeavours to relieve the distresses and to better the condition of the poor; and in the two societies established in the town, with these objects in view,

he was one of the earliest and most active managers. Of the committee of the School for the Blind, he was a zealous and useful member for about twenty-nine years; and to the general diffusion of knowledge amongst the children of the poor, a decided and constant friend.

But it was when the higher and nobler interests of the never-dying soul were at stake, that his best energies were exerted. Here he laboured for eternity. With this object in view, he was amongst the first to set on foot a subscription for the erection and support of the day and Sunday-school adjoining the meeting-house in Byrom-street; and in the establishment of Sunday-schools he always felt a lively interest. To him the friends of vital godliness are mainly indebted, for the establishment of the monthly lecture preached some time back by ministers of different denominations in friendly connexion with each other; and, it is believed, also for that of the monthly prayer meeting for the spread of the Gospel. In the establishment of the Auxiliary Baptist Missionary Society at Liverpool, and in his yearly exertions to maintain its funds; and especially to obtain contributions in aid of the labours of the Serampore Missionaries, his efforts were indefatigable. To similar toils, aided by his extensive influence and his great prudence, the friends of the Bible owe not only the formation of the Liverpool Auxiliary Bible Society, but that under circumstances which gave a powerful impulse to the operations of the parent Society, and its triumph over opposition and lukewarmness in other parts of the empire; every clergyman and dissenting minister in the town (except the priests of the Roman Catholic Church) having yielded to his personal solicitation, and joined in a requisition to the constituted authorities for the establishment of a Society in aid of the important objects of that excellent Institution.

In these, and all his public labours, he evinced a most catholic spirit; regarding, without distinction, all as brethren who loved our Lord Jesus Christ; and such, whatever their denomination amongst men, always found in him a willing fellow-labourer, who rejoiced in their success and sympathized in their griefs, and under his hospitable roof they always met with a most friendly and cordial welcome. In his intercourse with others, labouring for the prosperity of institutions not strictly of a religious, though of a benevolent character, where he had necessarily often to contend for the maintenance of just principles, his meekness served to soften asperities, and his sound judgment to reconcile conflicting opinions; and only when the rights of conscience were attempted to be invaded, or the golden rule of equity was threatened with violation, did he shew himself uncompromising and sternly resolute. He was, indeed, a lover of peace; and mourned bitterly in secret when any professed followers of the Lamb seemed to have lost sight of that charity which "hopeth all things, believeth all things, and endureth all things."

His benevolence being the offspring of principle, and not merely of feeling, it was not transient or fitful; it lasted till death froze up the channels through which its streams pursued their even and useful course. The last three letters he wrote, which were dispatched only a day or two before his illness, were to beloved Missionary friends in India. He had

devoted, only a short time before, many days of incessant toil to forwarding a number of articles of considerable value, which he had presented to them, in the hope of their proving, as similar tokens of affection had done, useful auxiliaries in the instruction of the young and the propagation of the Gospel. These having been unexpectedly lost at sea, he was addressing to his friends letters of condolence, and expressing his earnest desire that God might spare his life and strength a little longer, in order to repair the loss. When entreated, on these occasions, not to weary himself, he used often to reply, "Let us work while it is called to-day: the night is at hand. I feel it is already overtaking me."

During his illness he maintained a great composure of mind, never expressing any dread of the event he was conscious was approaching, and sometimes referring to it with pleasing anticipations, though unaccompanied with those exstatic visions of bliss which some Christians have been privileged to enjoy. He often dwelt with delight on those lines of Dr. Watts—

> There is a land of pure delight,
> Where saints immortal reign;
> Infinite day excludes the night,
> And pleasures banish pain.

To a friend engaged in the building business, who was lamenting some time ago the infirmities of age, he remarked, "Yes; when the landlord permits the doors, the windows, and roof of the house to go to decay, it's a pretty plain intimation that he does not intend that tenant long to remain, and he will do well to look out for another abode. For my part, I have regarded my lease as expired for several years past, and have been constantly expecting a summary notice to quit; but I have a kind and merciful Landlord; he has not yet ejected me, and when he does, he will remove me to a better house, one not made with hands, eternal in the heavens."

In the early part of his illness, when speaking of the joys of heaven, he said, "Ah! I am leaving very dear earthly friends; but I am going to my Almighty Friend, Jesus my Saviour; and there I shall see Abraham, and Isaac, and Jacob, Moses and the Prophets, and David, the man after God's own heart, the sweet Psalmist of Israel."

He was much gratified by the conversation and prayers of the ministers who kindly visited him at this time; and to one of them, who expressed his apprehensions that his flesh and his heart were failing, he replied, "but God is the strength of my heart, and my eternal portion;" adding,

> If sin be pardoned, I'm secure,
> Death hath no sting beside;
> The law gave sin its damning power,
> But Christ, my ransom, died.

On the Sabbath, the day but one preceding his death, on hearing the clock strike, he inquired the hour, and being told eleven, he remarked, "Ah! the Lord is now with his praying people, listening to and preparing to answer their prayers." He then lifted up his eyes, and said, "O Lord, feed thy people with bread, the bread of life; and let thy prisoners also be thy pensioners." On the following day he asked for the 9th psalm to be read, and when the reader came to the 9th and 10th verses, he emphatically remarked "Aye, I love to think of that passage—'The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that put their trust in thee.'" In the evening, when

suffering under a paroxysm of pain, he leaned his head on one of his children who was supporting him, and said, "Oh! what volumes are contained in that one word '*whosoever!*' '*Whosoever* will, let him take of the water of life *freely.*'"

Speaking of his children, he said, "I can have no greater joy than to see them walking in the truth, and I do hope and pray, both they and their children's children will cleave to the Lord." This he frequently made a matter of earnest prayer, and within half an hour of the time when his happy spirit took its flight from the prison of its clay, he called each of his children by name, adding with peculiar emphasis, "Oh! fear, and love, and serve the Lord, *to the end of your days.*"

At intervals, when not engaged in mental prayer, he shewed the same assiduous attention to the comfort of those around him which had always marked his conduct through life, and even during the momentary aberrations of mind produced by the delirium of fever, the same consideration for others was repeatedly expressed. But it was in secret communion with his God, that he seemed most to delight himself. This appeared to be the atmosphere in which he breathed, and prayer and praise were his last, as they had been always his most delightful employment; thus fulfilling the vow he had made in his youth, to praise his Maker with his breath, and when his voice expired in death, to let the praises of his God employ his nobler powers.

He finished his course on the 20th of March, aged 76 years, leaving behind him a bright example of the power of religion on the heart and life, and of its happy and holy influences on the domestic circle, and the society in which he moved. "The memory of the *just* is blessed." S. H.

Liverpool, June 4, 1827.

On the Present State of the Christian Church.

To the Editor of the Baptist Magazine.

Sir,

I have perused many of the recent numbers of your useful miscellany, as doubtless the generality of your readers have, with increasing pleasure and interest, and am thankful to observe that your pages contain very instructive and important Essays, adapted to secure the attention, and improve the mind of every serious reader. Among other papers I have been particularly impressed with one which appeared in your number for June last, "*On the present state of the Christian Church;*"—a subject which demands and deserves the most impartial and devout consideration, not merely of the ministers and members of any one denomination, but of all the subdivisions of the Christian world, because it involves the deepest and the dearest interests both of God and man. No one ought to feel indifferent on such a theme. Your correspondent G. seems to have given very close and serious attention to it, and his statement is entitled to impartial consideration, especially if he is of great experience, and extensive information in the Christian Church. Your readers in general, possessing only ordinary means, are compelled to make observations, and form their estimate on this subject, from the confined circle in which they move; and from this fallacious criterion often form erroneous conclusions. None of your readers can fail to credit and commend the intention, Christian feeling and spirit, which

the writer manifests; whilst all who consider the momentous import of his sentiments and suggestions, will be proportionably concerned to ascertain, whether the entire statement, and his inferences be strictly correct. There are two sides to every question. I doubt if your correspondent, in the present instance, has fairly and fully considered both. The moral, as well as the natural hemisphere, is usually composed of light and shade, but the whole Christian world (as viewed through the medium of this statement) presents an aspect universally gloomy. The writer himself seems to suspect that he may have overcharged his representation; he says "if it should appear to your readers that there is *some* truth in the representations now submitted to them, though they may not approve of every sentiment advanced," &c. It must be admitted there is some truth in his statement, on account of which, Christian churches and pastors in general ought to repent and be deeply humbled before God, inquire into the cause, deprecate the divine displeasure, and earnestly implore the reanimating influences of the Holy Spirit, by which alone the church can be revived, and again happily enjoy a time of refreshing from the presence of the Lord, and the glory of his power. There is good reason, however, to doubt whether the facts of the case will warrant G. in his general statements, which he has made so dark and depressing. While we deplore the low and languid state of religion among us, and lament the little success attending the moral means which are employed for the conversion of sinners, and the enlargement of the kingdom of Christ; let us not be unobservant of, and unthankful for, what God is now most evidently effecting, in the world and in the church. Let us not hastily believe, (while there are so many pleasing prospects around us) that God has almost entirely withdrawn his influence from, and forsaken his people. In surveying the present extensive field of Christian labour, I feel much more disposed to adopt the grateful exclamation, "What hath God wrought!" than to sympathize with the writer who can assert that "every thing is comparatively cold and gloomy and barren;" and that "*one universal blight appears to pervade the whole Christian church!*" The prophet Elijah, was under an evident mistake when the defection of Israel led him to suppose there were no true worshippers remaining, and he said "I, even I only am left," but God informed him "that he had in Israel seven thousand men who had not bowed the knee to Baal." We must not say, that there is neither sunshine, nor day light in the Christian church, because we have not meridian splendour.

If we credit the statement, which represents the present state of the Christian church to be universally cold, gloomy, barren and blighted, we can scarcely *believe* the pleasing and well authenticated accounts given us from time to time, of additions made to the numerous churches among the various denominations of good men both in the metropolis, its vicinity, and throughout the country—of the progress and extension of the gospel at home and abroad—of the frequent erection of new buildings, for the worship of God—of the opening of rooms and licensing places for preaching the gospel in numerous towns and villages—of the increasing number of associations, of Christians for social prayer — of the vast multitude of Sunday and

other schools, in which the Scriptures are constantly read, and religious instruction communicated, to an immense number of the rising race, from whence very many instances of good have arisen, both in the conversion of children, and more especially among the teachers—of the widely extended diffusion of the Scriptures in various dialects and languages throughout the world—of the growing interest and encouraging success of missionary efforts in the different denominations—of the incalculable circulation of religious tracts, many of which have been crowned with the divine blessing—of the very extended and effectual good which has been done, and is now doing among the sailors and soldiers both at home and abroad—of the highly beneficial exertions of the "Christian Instruction Society," by whose operations in the metropolis and its environs, there are *eleven thousand three hundred and twenty families* under stated religious visitation, which contain perhaps not fewer than between *fifty and sixty thousand individuals*—of the accessions to our churches in the inland counties, as stated annually in the association letters, the total of whose members generally, if not universally, shew an increase every year, so that the additions more than repair the wastes of mortality and defection.

But the time would fail, and your pages would hardly suffice, to enumerate all the instances of benevolent and holy exertion, which characterize the present day. Is it possible your correspondent G. can be ignorant of, or have overlooked these favourable signs of the times? Are these indications of "one universal blight?" or that God is withholding the communications of his Spirit, and in consequence that "*every thing* is comparatively cold, and gloomy, and barren?" Do not these things prove the contrary, and afford pleasing evidences of the divine favour and approbation?

It would be difficult to select a period since the primitive age, which has been characterized by more ardent zeal, and evangelical activity, than the present. I am aware, indeed, that G. intimates that our success is not adequate to the moral means employed, nor at all equal to that of the apostles. Can he prove from Scripture, that we are warranted to expect the same success as the apostles had, through all the successive periods of the Christian Church? This would be to look for apostolic success when there are no apostles—extraordinary effects from ordinary means—a day of pentecost on the return of every sabbath, and three or five thousand souls to be converted under every sermon!* The end for which miraculous powers and influences were imparted to the apostles and others, having been accomplished, and the peculiar circumstances of the primitive age, on account of which they were given, having altogether ceased, their continuance is no longer necessary, nor have we any reason to expect similar results from means which are dissimilar. We

* "The prayer of faith, it is said, can remove mountains. If any prayer can be more effectual than another, it must be that of our Saviour on the cross; he prayed for his murderers, and is it possible that this prayer can fail of procuring for them pardon and happiness? There is a remark of Bishop Taylor singularly applicable to this argument. 'In the midst of all his torments, Jesus made only one prayer of sorrow to his Father, but no accent of murmuring, no syllable of anger against his enemies. Instead of that, he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God, that within fifty-five days, eight thousand of his enemies were converted."

British Critic, July.

do not in every case know what properly constitutes, or wherein divine success consists; a large proportion of moral and spiritual good may be produced by means which open and prepare the minds of multitudes for the reception of the gospel, and the saving influences of divine grace. God imparts that kind and measure of moral agency, and spiritual power, which are best adapted to times and circumstances, in perfecting his purposes in the church and the world; though we are often unable to trace the connection and bearings of the various influences, means, and motives, which he employs. The signs and movements which mark the benevolent and pious proceedings of the present day, unquestionably promote the cause of God and truth, and are paving the way for great and gracious benefits to mankind. Who can calculate the holy and happy results which will ensue, from all the multiplied means and instruments which are now in combined and active operation, the objects of which are to instruct the ignorant, reclaim the guilty, and to save the lost, and that on a more extended scale than perhaps was ever before known?

Your correspondent G. further intimates, and it is hihgly probable, that the want of faith is one chief cause of the evils which we mutually deplore; but for our faith to be divine, it must be founded on divine testimony. What we believe ought to be the truth of God, or our faith will be little other than fancy, and disappoint our expectations. One principal cause of the evils lamented is, undoubtedly, *a general and awful departure from primitive principles;* we have certainly fallen away from *a faithful adherence to the apostolic doctrine, discipline, spirit and practice, in simplicity and singleness of heart;* and nothing short of a sincere, entire, and universal return of ministers and people to that *primitive purity of principle and practice,* which is the true glory of the church, can, under God, insure that revival of unity, peace, and prosperity, which is now so generally needed. These first principles are recognized in theory, and professedly believed by every Christian church; but where do we find them exemplified in simplicity and godly sincerity? The evil is observed, and lamented by many; and the cause may be perceived and acknowledged by some; but what means are employed, what efforts are used to seek and obtain the all-important blessing? Ministers and churches in every denomination, ought to lay this subject most seriously to heart, earnestly inquire into their respective states and circumstances, and consult and co-operate in whatever measures may be considered suitable to the occasion.

In a concern of such personal and universal importance, every *Christian* should examine himself —begin with searching his own heart and ways; — every *family* professing Christianity should look well into their domestic religious conduct, in all their relative duties and dependencies; — every *Christian minister* should exhort the church of his charge, to know from whence they have fallen, and by what means they may be restored. It is most natural and proper, that the respective *pastors* of the churches should take the lead in this great concern: let them, therefore, commence with an earnest and affectionate appeal to their members and hearers, and endeavour by every possible means, to awaken the attention, and rouse the dormant energies to thought

and action, that the subject may, by fervent prayer, and active vigilance, be fully brought under devout and diligent consideration. Of what avail will it be, merely to state the fact, and listlessly lament the consequences? The churches, therefore, must look to their leaders, who will best shew the way by going first themselves. It is a trite, but true remark, confirmed by ecclesiastical history, that "*as is the pastor, so are the people;*" if the former be actively useful, disinterested, devout, and heartily devoted to the cause of Christ, so will the church of his charge generally be; but if the pastor is habitually cold, formal, and inactive, the people will commonly be found the same. The example and influence, therefore, of pastors, as well as their responsibility, are incalculably great. The flock follows where the shepherd leads. The angels of the seven churches, in the Revelation of John, were not only the representatives of, but are themselves individually identified with the characters of their respective churches, and are personally addressed as such—"I know THY works," &c.; and are censured or commended accordingly.

Almost every thing relating to the welfare and prosperity of Christian churches, depends, under God, on the devotedness, fidelity, and affection of the pastors. Your Correspondent seems aware of this, by the free and faithful remarks which he offers respecting them. He very properly observes, that "the original spirit of Christian enterprise was renunciation of human resources, and reliance on God for protection and success." The apostles (he observes) went forth without any human prospect of achieving their designs—they had no funds to secure their maintenance, no patrons among the great, no scientific attainments to recommend them to the learned. The apostles (he adds) did this from the most perfect simplicity of heart, and rejected the dictates of human policy, as they rejected the rites of Jupiter." Where, he asks, are we to look for such men, and motives, except in the records of the primitive age? But, your Correspondent G. himself being judge, is there not an undue reliance placed on the respectability of the characters of pastors—their talents, and the wisdom of their plans? "Do they discover no disposition to govern the churches by considerations of *expediency*, rather than by *apostolic precept and precedent?*" Is it true that our ministers now do "not dare to act in some cases according to the plain directions of Christ, because it will be dangerous to their reputation or their peace?" G., much to his credit, confesses he is conscious he is not innocent. Oh! that the majority of his ministerial brethren were also deeply conscious of their defects: then might we have the prospect of a glorious revival and amendment, and the church and the world would soon witness holier and happier days.

Notwithstanding, however, the many imperfections which still attach to the Christian Church, I am fully persuaded, that a dispassionate and impartial consideration of its present state, will fill every pious heart with hope and joy, and inspire a confidence that God, so far from having forsaken his people, is now remembering and visiting his church in mercy, and will continue to impart brighter, and still brighter beams of divine light and truth, till the latter-day glory shall burst on the world in all its transforming celestial splendour.

Besides the numerous instances

already referred to, of a very pleasing and encouraging character, in our own kingdom, it is a fact, founded on indubitable testimony, that the other quarters of the globe shew a very decided improvement in morals and religion, when compared with their condition in those respects at no great distance of time. The accounts from the *East Indies*, furnished by missionaries and others, inform us, that a most important and universal change for the better has been effected there, within thirty years, in the moral state of society, by the translation and circulation of the Scriptures, and religious tracts, and by preaching and conversation; through which means many have been converted to God. In the *West Indies*, also, there has been great good done among the immense population of poor, perishing, enslaved negroes. They flock, it is said, in vast multitudes, with eagerness and joy to hear the Gospel, and very many have been converted and saved. Accounts by different missionaries from most of those Islands have been highly gratifying and animating. An extraordinary and extensive moral change also has been wrought, in the large population of the South Sea Islands, whose inhabitants have been turned from dumb idols to serve the living God; and hence the entire habits, character, and condition of large and populous districts are wonderfully improved. Besides the good which has been done, and is now doing in *Africa*, the astonishing revivals and extraordinary grace which has been experienced in the *American* churches, might be mentioned. Upwards of ten thousand members have been added to their different religious societies in one year. Who can witness such accessions to the cause of truth and righteousness, and not exclaim, "this is the finger of God!" *

With such decidedly divine interpositions as these, shall it be asserted that "one universal blight *appears* to pervade the *whole* Christian church," and that "every thing is cold, and gloomy, and barren?" Should there be others besides G. (let us hope there are not many) whose mental vision is so obscured, that notwithstanding all the light and evidence around them, they do not perceive the merciful operations of God's hand in the church, we should pity and pray for them, in language once uttered on another occasion—"Lord, open the eyes of these men, that they may see!"

If we should be insensible to, and unthankful for, those signal interpositions of his power and goodness, God may righteously give us up to judicial blindness and obduracy of heart. Let us rather be concerned to look well to our own hearts, faithfully to examine the motives under whose influence we are contributing to the promotion of this good and glorious cause, to give our dissatisfaction and our fears a personal direction; while, with respect to the Christian church at large, nei-

* With the exception of America, it is worthy of notice that all the moral and religious improvements which have, through the divine blessing, been effected in the different quarters of the globe, have emanated exclusively from Britain — a hopeful proof this, that with all her moral defects and deadness, she is not, in religious exertion, totally barren and blasted. We had almost forgotten to mention the indubitable proofs which are given of this in the very extensive and still increasing exertions which are now in successful progress in the sister kingdom. If dormant souls in England see it not, Ireland will rise from her too long continued moral degradation, and say, Blessed be God for British Christians! gratefully hailing an emancipation from the dreadful shackles of sin and death.

ther being immoderately depressed on the one hand, nor improperly elated on the other, we "thank God and take courage."

Hackney, 1827. G. B.

Pastoral Sketches.

No. IV.

Unexpected Usefulness.

No feature in the character of the Lord Jesus was more striking, than his constant affection for the souls of men. How ardently did he desire their salvation; how faithfully did he warn them of their danger; and with what fervent love did he invite them to the paths of happiness! And when the messages of his mercy were disregarded, when his admonitions were slighted, and when sinners chose rather to walk in the paths of perdition than to enter his fold, how would he retire from the crowd to vent his sorrows in secret, over the pride and depravity of their hearts!

In these respects, the Christian Pastor resembles "the great Shepherd and Bishop of souls." He comes forth from his study, where he has just held intercourse with his great Master, bearing a "burden" of instruction for his people; of mercy for the penitent, and of threatenings for the obdurate rebel against God. There is no object lies so near his heart, as the salvation of his charge; no desire exists in his breast, so lively as that of presenting every man perfect before the presence of God in the last great day of account. The death of an impenitent sinner from under his ministry, is a matter of the deepest concern to the true servant of Jesus. He weeps lest his departed hearer should have to charge him with being unfaithful, and he grieves over the gloomy prospect that presents itself to the man who departs from the world in a state of opposition to God. Let such of my readers, who have sat for years enjoying the privileges of the gospel, without believing in Christ, be assured that their condemnation will be awfully heightened, by the recollection of the blessings with which they were indulged.

As the servants of the Lord Jesus are so intent on the present and future happiness of their hearers, it must be a source of grief to them, when they seem to labour for a lengthened period without apparent success. Such men have sometimes doubted whether they have been called to the work of the ministry: some of them have suffered greatly from their depression of spirits, and some in despair of success, have even retired from the work in which they had engaged. It would, however, be desirable for Ministers to recollect that it is very seldom, if ever, that they know the full extent of their usefulness in the present state. Many an individual hears the gospel, believes it, and slips out of the world to enjoy its future blessings, altogether unknown to him by whose means he "tasted that the Lord is gracious." And how often has it been the case that, many years after a minister has sown the good seed of the kingdom, it has sprung up and borne fruit where he least expected to find it.

With a view of imparting encouragement to such of my honoured brethren who may be discouraged for want of success, I beg permission to relate a few facts. The first I received a few days ago from a respectable minister of our Denomination; for the correctness of the others I am myself answerable.

Forty years ago, or more, an excellent man, who had long been

pastor of one of our oldest churches, was brought to the closing scene of life. He had long been grieving over his apparent uselessness in the church of Christ, and when seized with the illness which removed him from life, the impression of regret was deepened; and as he approached nearer to eternity he became increasingly affected with the thought that for a considerable time past he had been of no use; the thought planted thorns in his pillow, and embittered his dying moments. At this time a church meeting was held, and two persons unexpectedly came forward to solicit communion with these followers of the Redeemer. They gave a satisfactory statement of the Divine dealings with their souls, and ascribed their conversion to God to the instrumentality of the dying pastor. One of the deacons hastened to the departing saint, and never was an angel of mercy more welcome; he came on purpose to administer the balm of consolation, and to assure the good old man that his recent labours were not in vain. The venerable saint listened to the statement with holy joy beaming in his countenance, and adopting the words of Simeon he exclaimed, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and gathering up his feet into the bed, departed to another state, where he has since hailed some to whom he was a spiritual father.

It is now perhaps fifteen years ago, that I knew a venerable man who had travelled as a pilgrim more than fourscore years in "this present evil world," a very large majority of which had been spent in the service of God. I was but a youth, but I remember his venerable and apostolic appearance, his ardent piety, his earnest prayers, and his simple but engaging sermons. I can almost imagine that I see the worthy little man pleading with God for sinners, or pleading with sinners for God; I seem to hear him ascribing every excellence to Jesus, and beseeching sinners to embrace the message of his merey; I can almost imagine myself now hearing him preach his last sermon founded on the solemn enquiry, "*Dost thou believe on the Son of God?*" Such was almost his dying enquiry, for in a few days he was numbered with the silent dead.

But my regard for the holy saint who long honoured the gospel, and whose name is fragrant in the Midland Counties of England, though no stone marks his last dwelling, nor memoir hands down his name to future generations, has led me from the subject of my paper. For a considerable period before the death of this holy man, he had greatly lamented that he knew of no good he was doing, and seemed desirous that his great Master should call him from labour to rest. The desire of his heart was granted, but the principle on which it was founded was a mistaken one. What the extent of his usefulness in the closing months of his life really was, I have now no means of knowing, but very shortly after his death *six* persons were added to the church, all of whom were the fruits of his ministry in the last year of his life, but of their conversion he knew nothing while in this lower state.

I may, perhaps, be allowed to state one fact more, and I will close. It is a fact of no extraordinary occurrence: the minister most interested in it, has met with others not dissimilar, but I only mention one.

A minister, now living, was called to supply the pulpit of a friend

since removed to his rest. One sabbath, during the morning and afternoon services, he suffered very greatly from depression of spirits, occasioned by reviewing the discouragements attendant on the Christian Ministry. It was with considerable difficulty he could fulfil his public engagements, and he looked forward to the duties of the evening with feelings known to ministers, but an idea of which cannot be communicated to others. A prison seemed to him preferable to a pulpit, and he was ready to exclaim "My soul chooseth strangling rather than life." He retired from the house of God to tea; his friends would have administered relief to a mind burdened by distress, but they could not understand the nature of its malady; and ease from the burden he bore was only to be found in private.

After tea he retired from his friends, burst into a flood of tears, poured out his heart before the Lord, and in some happy degree felt composure of mind. With a heart solemnly impressed, a spirit more than usually devotional, and with an ardent desire for the salvation of sinners, he addressed a large and deeply attentive auditory. The subject was the meeting between Jesus and those who have listened to his gospel at the last day. It was a season interesting to the preacher, and appeared little less so to his hearers.

The preacher's engagement expired, and he left the neighbourhood; years rolled along, and though he could not forget the the service, he knew of no benefit which had followed it: at length he received a communication from the estimable minister, who in the mean time had become the pastor of the church; and this interesting letter stated the pleasing fact that on the evening to which we have referred, a sinner had been called from transgression to holiness, and had afforded joy to the inhabitants of heaven. The letter was doubly valuable, for it came at a period when mental depression had almost led to an abandonment of the ministry.

I shall leave to my readers the task of deriving lessons of improvement from this statement of facts. I hope it will lead them to pray for the success of their pastors, to encourage them in all their labours of love, and to support that cause which needs more than human aid to extend it in the world. B.

The March of Intellect.

A GENTLEMAN of landed property in the county of S. being lately on the outside of a stage-coach, had sworn several oaths within a few minutes after he had taken his seat. Addressing a dissenting minister, a stranger to him, he remarked, "We hear, Sir, a great deal said about 'the march of Intellect:' are you, Sir, a believer in the march of Intellect? I believe, Sir, these S— clodhoppers know nothing of the march of Intellect." The minister replied, "I have observed Sir, that there is not so much profane swearing among the peasantry as there used to be. I consider that one decisive proof of their intellectual improvement." The gentleman appeared as if he felt the reproof, but had too much good sense to manifest any displeasure. In his subsequent conversation, which proved him to be an intellectual person of high order, he shewed himself capable of going forward in the march of improvement, as he swore no more during the fifty miles' journey. What Christian will not adopt the prayer of the Psalmist in reference to profane swearing, "O let the wickedness of the wicked come to an end, but establish the just."

PURITAN.

POETRY.

[Extracted from "The Christian Poet."—*See Review.*]

The Believer's Reply to Death's Threatenings.

I knew that from my birth
I was a mortal man;
My frailty is confest;
I knew my flesh was earth,
My life was but a span,
And here is not my rest.
If thou canst say no more,
All this I knew before,
And yet thy threats defie;
Have I long sought in pain,
And would I not obtain
Joyful eternity?

O feeble thing!
How canst thou conquer Christ,
And make his promise void?
First overcome my King,
And his command resist,
By whom thou art employ'd;
First win the world above,
And conquer endless love,
And then I'll be thy slave;
Kill an immortal soul,
And we will all condole,
And fear a darksome grave.

'Tis Christ that doth thee send,
To bring about his end;
And Him thou must obey;
He is my dearest friend,
And doth no harm intend,
In calling me away.
And why should he fear ill,
Whom love itself doth kill,
And numbereth with the blest?
Why should not death fulfil
His good all-ruling *will*,
My *spring*, my *guide*, my *rest*?

RICHARD BAXTER.

The Followers of Christ.

The Son of God is gone to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
—Who best can drink his cup of woe,
Triumphant over pain;
Who boldest bears his cross below,—
He follows in his train.

The martyr first, whose eagle-eye,
Could pierce beyond the grave;
Who saw his Master in the sky,
And call'd on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
—Who follows in his train?

A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints; the truth they knew,
And braved the cross and shame:
They met the tyrant's brandish'd steel,
The lion's gory mane;
They bow'd their necks the death to feel:
—Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd;
They climb'd the dizzy steep of heaven,
Through peril, toil, and pain:
Oh, God! to us may grace be given
To follow in their train.

BISHOP HEBER.

A good Priest.

Give me the priest these graces shall possess;—
Of an ambassador the just address,
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear,
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storm to ply,
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

BISHOP KEN.

REVIEW.

Pilgrims of the Nineteenth Century; a continuation of the Pilgrim's Progress, upon the plan projected by Mr Bunyan: comprising the history of a Visit to the town of Toleration: with an account of its Charter, and a description of the principles and customs of its inhabitants, under the similitude of a dream. By JOSEPH IVIMEY. Simpkin and Marshall. 3s. 6d. bds.

THE author's well known connexion with our work, forbids us to expatiate on his merits. We must, however, be permitted to say, that his intimate acquaintance with the life of Bunyan, and his researches in the general history of nonconformity, have eminently qualified him to write a very entertaining book, the multifarious contents of which, we shall not attempt to analyse.

The town of *Toleration* is large. Mr. Ivimey has visited every street in a very friendly manner, and explored even the lanes, courts and alleys: he himself living, as every body knows, in *Bath* Street. He cannot live where there is not a *bath*, and a public one too!

The reader will find many happy allusions to Scripture history, and to the church history of the two last centuries. The author introduces him to the Roman Catholics, Members of the church of England, Presbyterians, Independents, Baptists, Quakers, Methodists (Arminian and Calvinistic), Freethinkers, and non-descripts. Without pledging ourselves to the accuracy of every statement, we think the dream is well imagined, and the dialogue skilfully conducted. Strokes of humour and pleasantry abound, and some of the sketches of character are drawn from life, with admirable fidelity and force.

Justice to the writer requires us to state, that his object is not merely to amuse and entertain the reader. The leading doctrines of evangelical truth are clearly stated, practical religion is powerfully inforced, and many a way-worn pilgrim will be refreshed by the exhibition of the joys and sorrows of Christian experience.

The work is embellished with six neat engravings, and is well printed.

The valuable list in the note to p. 20. should exhibit the names at full length. Query—Should not Sir Isaac Newton be placed with William Whiston among the General Baptists?

Some of the anecdotes are highly valuable.

"I was on one occasion, in company with Mr. Fuller, breakfasting with a distinguished member of the senate; a dignitary of the church of England being present. This work of Mr. F. was mentioned, and an objection made to the term *Calvinistic* in its title.* It was added, 'Mr. F. you Dissenters would have been *all Socinians* before now, had it not been for the church of England.' Mr. F. calmly and very deliberately replied, as he was buttering his roll, 'I do not believe that either. You, I apprehend, have as many Socinians in the church, as we have out of it: with this difference, however, all yours are *perjured* ones, but ours are not.' They answered him not a word!"

For another we are indebted to the Rev. Rowland Hill.

"An anecdote which I heard him relate about thirty years since, is worth your hearing. He said, "When a young man, at the commencement of my ministry, and just as Leuconomus† was finishing his ministry, I accompanied him to visit an aged female who had been by accident dreadfully burned. We found her exceedingly ignorant and insensible. She appeared neither to feel concerned about the state of her soul, nor to understand any thing said to her respecting the way of salvation. Taking him by the arm I said 'Come Sir, let us go, it is of no use to converse farther with her.' He replied with great energy and with his characteristic manner, 'Let me alone, let me alone, who can tell what is God's uttermost?"

* His "Calvinistic and Socinian Systems Compared."

† George Whitefield.

As a specimen of our author's descriptive powers in the allegorical style, we subjoin his view of the *printing press*.

"Going through "Constitution Row, a workshop appeared in view. No building in our town, said my companion, was attended with more expence and labour in its erection, than that mean-looking house before you: if it were possible to calculate the value of groans, and tears, and blood which its erection cost, it would amount to a most surprising sum. An engine of singular contrivance which is worked in it, has been, probably, the greatest boon ever conferred by the invention of man upon the world; but for it, every part of the earth had been still groaning under the rod of the oppressor, in all the enslaved degradation of intellect which existed in the dark ages. Our forefathers, before that house was built, used an ambulatory engine, which like the flying artillery in a battle, attacked the enemy from every part of the field without being discovered. Even after it was built, sentinels were placed at the doors to search all who went in, and all who came out; none being suffered to pass who had not obtained an *imprimatur* from their commanding officer. These difficulties have been removed from the time our town was enfranchised, and the engine is now worked with the most entire liberty, those who use it being only liable to punishment, when twelve men chosen from their peers, unanimously decide that the engine has been employed injuriously to the community: these also award the proportion of the suffering for the offence. It is by this surprising engine that our town is supplied plentifully with weekly and monthly intelligence. It is from this house that our magazines are filled, here our chronicles are kept, and from hence our heralds are dispatched to every part of the world. It may indeed be called our armory: all our weapons whether for offensive or defensive warfare are made and deposited in it. The history of this building, small as it is, would exhibit the struggle of a few, brave as the heroic band of Marathon, or the brave three hundred at Thermopylæ, against the machinations of power and fraud, employed in the subjugation of mind, and the enthralment of thought. Many of our people have fallen victims in this noble conflict: and of these none so illustrious as he who found the prison his sepulchre. When I think of the fate of that heroic defender of our principles, proving them to rest upon maxims of eternal truth, and not to have originated in scruples of conscience; I weep for the guilt of my country, I blush for the neglect manifested towards him by my townsmen. There is not, however, the least danger of such another melancholy event taking place the persecutor is now restrained by a superior power, and the public spirit of our town would raise a fine of ten times the amount for the purpose of preventing such an awful catastrophe. Alas! 'we are verily guilty concerning our brother.'* Were ever the doors and windows to be closed again, and the engine be subjected to the controul of our enemies, our townsfolk would be more miserable than ever. To live and not be able to state and propagate our principles, would be a state of servile degradation to which we could not submit with tameness; in order to our being happy and prosperous, we must not only be permitted to think, but to think aloud. I assure you, my friend, it is impossible we can be sufficiently thankful to God and the king, for that humble looking establishment, nor can I speak too highly concerning it. I call it the emporium of our wealth, the arsenal of our strength, the arbiter of our rights, and the palladium of our liberties." pp. 187, 188.

Essays on the Evidences, Doctrines, and Practical Operation of Christianity. By Joseph John Gurney. Third Edition. 12mo. pp. 547. London. J. and A. Arch, Cornhill.

We have perused this work attentively, and with a greater degree of approbation and satisfaction than most other "Bodies of Divinity." We attribute this, principally, to the author's having derived his sentiments from the *Scriptures*, and sought to ascertain "the faith once delivered to the saints," rather than to make the inspired volume defend *preconceived* opinions on the subject of religion. Unless we are much mistaken, this was the cause of Milton's obvious errors in his "Christian Doctrine," lately translated and published.

The following paragraph is a fair specimen of our author's style and sentiments:—

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* Mr. Thomas Delaune, a learned Baptist schoolmaster. For writing his "Plea for Nonconformity," in 1684, he was convicted and sentenced by the infamous Jefferies, to pay a fine of thirteen marks, amounting to 66*l.* 15*s.* 4*d.* and his book to be burnt by the common hangman. He was committed to Newgate till the fine should be paid; and there, from cruel treatment and shameful neglect, he and his wife, and two children all died!—"Ivimey's History of the English Baptists," Vol. i. 395—404.

"Absolutely pure as is the Supreme Being, and infinitely glorious in the perfection of those moral qualities which his own law prescribes, it is a fact which admits of no doubt or denial, that in some of the creatures of God moral evil exists and abounds. When we remember the omnipotence of Jehovah, when we call to mind that 'from him, and through him, and unto him, are all things'—we may with reverence acknowledge, that this fact presents to our narrow and inadequate understandings, a mystery which we are utterly incapable of penetrating or explaining. The ways of an infinite God are indeed *unsearchable;* and all that we can safely say on the subject is this—that moral evil is permitted to exist, for some wise, though to us incomprehensible purpose; and that *all things* will unquestionably be found, in the end, to have been working together for the glory of God, and for the welfare of them that fear him. But, no sooner do we take a step further, no sooner do we entertain the idea that God, in the common sense of the expression, is the *author* of iniquity—that he *actually* appoints it as the means of greater good—that he not only permits, but *approves* it—that he attaches misery to it, not because it deserves to be punished, but because the suffering, as well as the sin, is one link in the chain, which is *always* to end in the good and happiness of the sinner—no sooner do these preposterous doctrines obtain a place in our minds, than we involve ourselves in the most dangerous errors. Then is our standard of right and wrong destroyed; and while it is impossible for us, with any colour of justice, any longer to assert that God is *holy*, we naturally sink down into the conclusion, that virtue and vice are matters of indifference, and, in fact, exist only in imagination." pp. 122, 123.

We regret that the confined limits of our Miscellany, preclude the possibility of giving further quotations in support of our opinion, in regard to the excellency of these well-written and elaborate Essays. For the purpose of inciting our readers to purchase and read the volume, we give the titles of the chapters of which it is composed:—

"On the Probability of a Divine Revelation to Mankind, and the genuineness of the New Testament—On the Credibility of the New Testament, and of the Evidence of Miracles—The Evidence of Prophecy—The internal Evidences of Christianity—The Divine Authority of the Holy Scriptures—The Scriptural Account of the Divine Being—The Union and Distinction in the Divine Nature—The Scriptural Account of the Spiritual Adversary—The Scriptural Account of Man—The Scriptural Account of Jesus Christ; viz. 1. His pre-existence; 2. On Christ during his stay on earth; 3. In his reign—On the Redemption of Mankind; viz. 1. The Scriptural Doctrine of Atonement; 2. The Merits and Advocacy of Christ; 3. The Scripture Doctrine of the Spirit—On Faith and Obedience:—Conclusion.

All these important subjects are treated most evangelically, and are evidently the production of a spiritual and devout mind, intent on enforcing on the attention of the reader the personal and practical importance of the doctrines of grace, and the duties of Christianity. Were we inclined to point out what we consider defective statement, we should refer to p. 208, entitled "Remnant of Virtue in Man." The author says, "Ruined as man is by nature, it may readily be acknowledged that he retains some few traces of his original excellence; and that, though ever *prone* to sin, *he is not solely*, entirely, exclusively, sinful." This, we think, is in direct opposition to Gen. vi. 5. where it is said of men, the whole class of mankind, that "*every imagination of the thoughts of his heart was only evil continually.*" The author felt the necessity of *guarding* his statements, but after all he has said, we consider human depravity to be something more than "a *natural propensity* to some *besetting* iniquity:" it is a "carnal heart, which cannot be subject to the law of God;" not a *disposition to become* a rebel, but a *principle* of actual rebellion.

We were a little surprised, too, that so judicious a writer should have made references (p. 230.) to the apocryphal books of the "Wisdom of Solomon" and of "Ecclesiasticus," as if they were "parts of the Old Testament;" and this, too, in proof of the important Scriptural doctrine of the pre-existence of Christ as the Son of God. Surely the most that can be fairly inferred from those books on that subject is, that the writers used the term "Word" *probably* in reference to the Son, in the same sense as the sacred writers have

done. It may serve for *illustration*, but certainly not for *argument*. Is not this like "going down to Egypt for help?"

Some of the most valuable parts of this book are what the author calls "Recapitulation" of the respective Essays. In these there is a judicious condensation, of all his statements and arguments, brought luminously before the mind, and impressed on the recollection of the reader. For our readers who can consult the learned notes, containing *Hebrew*, *Greek*, and *Latin* quotations, there is a feast provided of extensive information and critical research.

Had we not been acquainted with the author's peculiar views, as a minister of the Society of Friends, we should have really thought that when he was writing the chapter "On Obedience," and especially of "Positive Commandments," that he had *forgotten* the two institutions of the Gospel, Baptism and the Lord's Supper. That he has *overlooked* them is certain, and in this respect *we*, of course, consider his work essentially defective. No one could learn from what is here written, that *Baptism* and the *Lord's Supper* were instituted ordinances of the Lord Jesus; or that the apostles ever enjoined them upon the disciples of Christ; or that the primitive Christians were all baptized in water, as the first act of homage to Jesus Christ; or that they all partook of the Lord's Supper, in order "to shew forth the Lord's death," &c. It is due, however, to Mr. Gurney, to say that he has not attempted any defence of his own principles on these subjects, nor scarcely hinted at them. With the exceptions above mentioned, we admire the work, and cordially recommend it, especially to biblical students. It is, as a whole, a most useful publication: the author is entitled to the thanks of the Christian world.

Pastoral Memorials; selected from the Manuscripts of the late Rev. John Ryland, D.D. of Bristol. With a Memoir of the Author. In two volumes. Vol. I. Price 10s.

No wise and good man observed the spirit and deportment of Dr. Ryland, without receiving an impression, which became deeper by better acquaintance, that his piety was very eminent; and it is our opinion, that these selections from his manuscripts harmonize perfectly with such a view of his character.

What we now advance respects the first volume; we have not seen the second, but we doubt not that it will be as worthy of public patronage as the one of which we at present give our opinion. The Memoir, it seems, could not be prepared in time for this volume, which consists entirely of sermons, exactly in that state, we believe, in which the Doctor prepared them for his use in the pulpit. The subjects here treated on are very numerous and important, but we fear it will be thought, that instead of thus occupying two volumes, it would have been far better to have limited the work to just half the intended size. Instead of notes of sermons on eighty-six subjects, the number contained in this first part, it would have been preferable perhaps to have given us only twelve of these selections, with a narrative of the holy and useful life of their author.

As affording a fair specimen of the subjects before us, we give the following:—"The Character of Caleb," from Numb. xiv. 24.—"The Joy of the Lord the Believer's strength," from Neh. viii. 10.—"The Benefits of Affliction," from Job v. 17, 18.—"The Beauty of the Divine Image," from Ps. xc. 17.—"God the Supreme Governor," from Ps. xcvii. 1.—"The Pleasantness of Religion," from Prov. iii. 17.

Such themes as these deserve most serious attention; and if all who peruse what Dr. Ryland has here written, should become as much interested by them, as he evidently was, their lives will be useful and happy, and death will introduce them to a state of immortal sanctity and blessedness.

We extract one of the Sermons as a specimen:—

"Ps. xxiii. 3. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake.

"David, in this psalm, celebrates the

divine care and goodness, especially as exercised respecting his spiritual concerns; and beautifully illustrates it by a metaphor, exceedingly plain and easy to be understood by all, and peculiarly suited to his own case, as being taken from that employment in which he was engaged in early life. David himself had been a good shepherd, and had ventured his life for his sheep. He knew the toils and cares of that occupation, and the attention necessary, especially in oriental countries, to the most useful and most defenceless species of creatures which God has formed for the service of man. He knew also the strong propensity of those animals to wander; and he knew his own heart, his original apostacy, and remaining propensity to wander from God. Ps. cxix. 176. Perhaps his great backsliding had not taken place when he composed this psalm; yet he had room for this humble acknowledgment—'My soul will he restore; he will lead me in the paths of righteousness, for his name's sake.' Have not we need of the same consolation, and for the implied confession? Let us consider, my brethren—

"*First*, the necessity of the blessing.

"We have all wandered from God in our natural state. 'All we, like sheep, have gone astray; we have turned aside, each to his own way.' Not all so far, or so visibly; God has hedged us in and prevented us, by education, affliction, or various restraints; at which we have perhaps murmured, instead of being thankful for.

"Was there not a time when you took no delight in God, when you paid no regard to his authority, when, perhaps, you had no thought of your own eternal interests? If you regarded God at all, it was merely the effect of fear, not of love. You had no relish for his green pastures, you loved to wander, and attempted to derive your chief happiness from another source.

"Happy is it, if you have now returned to the 'shepherd and overseer of souls!' But will you not own it was the Lord who brought you back? Even since you have known the Lord, and tasted that he is gracious, have you never found a propensity to depart from him? Are you not chargeable, at least with heart backslidings? Have you no proneness to forget the Lord, to intermit the exercise of faith and holy love? If you forsake not the assemblies of the saints, yet are not your closets seldomer visited than formerly; and your private devotions more slightly performed? Has no idol intruded into your affections? Have you no room to say, 'O that it were with me as in months past!' Cannot he whose eyes are as a flame of fire, and who declares that all the church shall know that he searches the hearts and the reins, say, 'I have somewhat against thee?' If not, yet beware; you are yet in the body. But many must own this: yea, still worse, their zeal has visibly abated: yea, they have evidently turned aside from God. Ah! foolish and ungrateful souls, how forgetful of all his benefits! Yet, blessed be God for his restoring grace! Let backsliders implore it. Let us all prize it. Consider,

"*Secondly*, the value of this blessing. How great a thing was it to be brought back to God at first! Never should we have returned to him of ourselves. Sheep are seldom known, like some domestic animals, to return. Sinners never do return, and never would return, were not the good Shepherd to seek them.

"Jesus found me when a stranger," &c.

He himself is the way; never could we have had access to God, but through his righteousness. His Spirit alone guided us into the way of peace. He induced us to comply with the call of the Gospel. He made us willing to return unto God.

"O, what mercy has been manifested in healing our backslidings since! notwithstanding all the baseness and ingratitude that have attended them; though we have sometimes given occasion to the enemies of religion to reproach the ways of God, or at least have not honoured God as we ought to have done. And we should probably have wandered much further, had not the Lord interposed for our restoration. Sometimes providences, surprising and unexpected, or perhaps painful and severe, have been subservient to this purpose; sometimes stated ordinances; sometimes brotherly reproof. But whatever means were used, it was the Lord who gave them efficacy, and rendered them successful to bring us back to himself. He has inclined us to place our happiness in him, to seek him in the way he has prescribed, to return to a state of voluntary subjection.

"Which leads us to consider,

"*Thirdly*, the evidences of our partaking of this blessing.

"Have we been thoroughly convinced of our original departure from God, its reality, iniquity, folly, and ruinous tendency? Have we been convinced that it is our duty and privilege to return home to God, that this is best, wisest, and happiest? Do we heartily acquiesce in God's method of saving sinners, in a way that shall demonstrate his righteousness and magnify his law; even through the mediation of that Saviour on whom the Lord laid our iniquities, and who laid down his life for the sheep? Are we willing and desirous of walking before God in the ways of righteousness, regarding his blessed word as our directory in our conduct towards mankind, as well as respecting the immediate

worship of God? Do we consider the law of God as spiritual, requiring truth in the inward part; and extending to our temper, as well as to our outward visible practice? When we wander from God, are we filled with pain and shame, and do we find that we cannot be happy till our souls are restored, and we return to the paths of righteousness? Are we conscious that we need the continual attention of our good Shepherd, to keep our minds from being bewildered with error, our wills from disobedience and rebellion, our affections from being inordinately fixed on some inferior good, if not on some forbidden object; or to prevent us from degenerating into self-righteousness, sloth, or worldly-mindedness,

"Do we long for further progress in the good ways of God; to know, love, serve, and glorify him better; desiring to walk on as pilgrims, till we arrive at a state of absolute perfection? Are we conscious that what our gracious Lord has done for us is all of his sovereign mercy? He hath wrought it for his name's sake, and not for our righteousness' sake. All our salvation flows from the riches of his grace. Do we earnestly wish to honour God's name, and to live to the praise of the glory of his grace?

"Oh! let us admire and adore the Lord our Shepherd, and acknowledge our obligations to his matchless goodness, as displayed both in our first conversion and in all our subsequent experience. May they who are still wandering away from God, have their feet directed into the way of peace; be led into the ways of righteousness, and find them ways of pleasantness, and paths of peace!"

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1. *The Pelican Island, and other Poems.* By JAMES MONTGOMERY. Foolscap 8vo. pp. xii. 264. London: Longman and Co. Price 8s.
2. *The Christian Poet; or Selections in Verse, on Sacred Subjects.* By JAMES MONTGOMERY. *With an Introductory Essay.* 12mo. pp. 440. Price 6s. 24mo. Price 4s. Glasgow: Collins.
3. *Poems, by William Cowper, Esq. of the Inner Temple. With an Introductory Essay, by* JAMES MONTGOMERY. 12mo. pp. 494. Price 6s. 24mo. Price 4s. Glasgow: Collins.

WE are happy to see that Mr. Montgomery continues to be so diligently, and, we doubt not, usefully employed. When talents like his are consecrated to the best purposes, it would be a great loss to the world that they should long be suffered to lie dormant. For our parts, we so much admire Mr. M.'s compositions, both in prose and verse, that the appearance of a new volume, written or edited by him, is always hailed with joy, and we hasten to possess ourselves of the treasure.

Nevertheless, we have not been so much gratified with "The Pelican Island" as with some of Mr. M.'s former productions. It is written in blank verse, which, in our opinion, is not well suited to his poetical powers. We could have wished, too, that he had chosen some other subject, better adapted to general usefulness; for though the poem contains many exquisitely wrought descriptions, and its tendency is uniformly good, yet there is less scope for the manifestation of that fervent spirit of evangelical piety for which Mr. M. is so happily distinguished, than in his other works. We are sorry that we cannot justify these remarks by an analysis of the poem, which would require more space than we can conveniently spare: our readers must therefore be referred to the volume itself, and they may be assured that the perusal will confirm all their previous feelings of esteem and admiration of its author.

From the minor pieces contained in the volume, we select the following, which we regard as one of Mr. M.'s happiest efforts:—

"A Theme for a Poet.

The arrow that shall lay me low,
Was shot from Death's unerring bow,
The moment of my breath;
And every footstep I proceed,
It tracks me with increasing speed;
I turn—it meets me—Death
Has given such impulse to that dart,
It points for ever at my heart.

And soon of me it must be said,
That I have lived, that I am dead;
Of all I leave behind,
A few may weep a little while,
Then bless my memory with a smile;
What monument of mind
Shall I bequeath to deathless Fame,
That after-times may love my name?

Let Southey sing of war's alarms,
The pride of battle, din of arms,
The glory and the guilt,—
Of nations barb'rously enslaved,
Of realms by patriot valour saved,
Of blood insanely spilt,

And millions sacrificed to fate,
To make one little mortal great.

Let Scott, in wilder strains, delight
To chant the Lady and the Knight,
The tournament, the chace,
The wizard's deed without a name,
Perils by ambush, flood, and flame;
Or picturesquely trace
The hills that form a world on high,
The lake that seems a downward sky.

Let Byron, with untrembling hand,
Impetuous look, and fiery brand,
Lit at the flames of hell,
Go down and search the human heart,
Till fiends from every corner start,
Their crimes and plagues to tell;
Then let him fling the torch away,
And sun his soul in heaven's pure day.

Let Wordsworth weave, in mystic rhyme,
Feelings ineffably sublime,
And sympathies unknown;
Yet so our yielding breasts enthral,
His genius shall possess us all,
His thoughts become our own,
And strangely pleased, we start to find
Such hidden treasures in *our* mind.

Let Campbell's sweeter numbers flow
Through every change of joy and woe,
Hope's morning dreams display;
The Pennsylvanian Cottage wild,
The frenzy of O'Connel's child,
Or Linden's dreadful day;
And still in each new form appear,
To every Muse and Grace more dear.

Transcendent Masters of the lyre!
Not to your honours I aspire;
Humbler, yet higher views
Have touched my spirit into name;
The pomp of fiction I disclaim;
Fair Truth! be thou my muse:
Reveal in splendour-deeds obscure,
Abase the proud, exalt the poor.

I sing the men who left their home,
Amidst barbarian hordes to roam,
Who land and ocean cross'd,
Led by a load-star, mark'd on high
By Faith's unseen, all-seeing eye,—
To seek and save the lost;
Where'er the curse on Adam spread,
To call his offspring from the dead.

Strong in the great Redeemer's name,
They bore the cross, despised the shame;
And, like their Master, here
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,
And every form of fear;
To feel his love their only joy,
To tell that love, their sole employ.

O Thou, who wast in Bethlehem born,
The man of sorrows and of scorn,
Jesus, the sinner's Friend!
—O Thou, enthroned, in filial right,
Above all creature-power and might,
Whose kingdom shall extend,
Till earth, like heaven, thy name shall fill,
And men, like angels, do thy will:—

Thou, whom I love, but cannot see,
My Lord, my God! look down on me;
My low affections raise:
The spirit of liberty impart,
Enlarge my soul, inflame my heart,
And, while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work and make it thine.

"The Christian Poet" is a selection of extracts, nearly *four hundred* in number, from our best authors, chronologically arranged, from Chaucer to Bishop Heber. We have given some specimens at p. 463 of the present Number. The pieces are well chosen, frequently from scarce publications, and writers little known by modern readers. Biographical and critical notices are occasionally interspersed, and in the "Introductory Essay" Mr. M. examines, and very successfully combats, Dr. Johnson's philippic against religious poetry. We doubt not that this volume will obtain, as it deserves, an extensive circulation.

Mr. Montgomery has also favoured us with a valuable "Introductory Essay" to Cowper's Poems, which abounds with elegantly-written and judicious criticism on the productions of that amiable and gifted author. We cannot withhold from our readers the following remarks on the malady by which the life of the Poet was embittered:—

"With regard to his malady, there scarcely needs any other proof that it was not occasioned by his religion than this, that the error on which he stumbled was in direct contradiction to his creed. He believed that he had been predestinated to life, yet, under this delusion, imagined that God, who could not lie, repent, or change, had, in his sole instance, and in one moment, reversed his own decree, which had been in force from all eternity. At the same time, by a perversion of the purest principle of Christian obedience, he was so submitted to the will of God, that, to have saved himself from the very destruction which he dreaded, he would not avail himself of any of the means of grace, (even pre-

suming they might have been efficacious,) because he believed that they were forbidden to him. Yet, in spite of the self-evident impossibility of his faith affecting a sound mind with such hallucination; though a mind previously diseased might as readily fall into that as any other;—in spite of chronology, his first aberration of reason having taken place before he had 'tasted the good word of God;'—in spite of geography, that calamity having befallen him in London, where he had no acquaintance with persons holding the reprobated doctrines of election and sovereign grace;—and, in spite of the fact, utterly undeniable that, till his spirit was revived by the success of his poetry, the only effectual consolations which he knew, after that first access of insanity, were the consolations of the Gospel at St. Alban's, at Huntingdon, and at Olney;—in spite of all these unanswerable confutations of the ignorant and malignant falsehood, the enemies of Christian truth persevere in repeating, 'that too much religion made poor Cowper mad.' If they be sincere, they are themselves under the 'strong delusion to believe a lie;' and it will be well, if it prove not, on their part, a wilful one—it will be well if they have not reached that *last* perversity of human reason, to believe a lie of its own invention." p. xi.

We are informed that an edition of the "Pilgrim's Progress" will shortly be published, with an Introductory Essay from Mr. Montgomery's pen. It will give us great pleasure to announce it to our readers as soon as it appears. A better qualified critic on Bunyan than Mr. M. can hardly be expected, or even desired.

A Summary View of Christian Principles; comprising the Doctrines peculiar to Christianity, as a System of revealed Truth. By THOMAS FINCH. 12mo. pp. 296. Price 5s. 6d. London: Holdsworth.

THIS volume contains a compendious Body of Divinity, and is chiefly designed for the use of inquiring young persons, and for those "who have neither money to purchase nor time to read more expensive and elaborate productions." Mr. Finch thus states his reasons for presenting himself to the notice of the public:—

"The title and outline of the following work originated in a sermon preached by the author on the first of January, 1815, and published by request of the congregation over which he then presided at Lynn. It was a hasty composition, written at a time when his views on several points of great importance were extremely vague and unsettled, and contained some positions which, in the course of his inquiries during the next year, he saw much reason to disapprove and regret. When he had brought his inquiries to what his own judgment deemed a scriptural and satisfactory conclusion, he was anxious to furnish his friends with an unreserved declaration of the result, and as far as possible, to rectify past errors, by publishing a revised edition of the former sermon, together with a series of Discourses on the Person of Christ, which he prepared for that purpose. But, upon mature deliberation, having seen cause to reproach himself with undue precipitancy in the former case, he thought it most prudent to suspend the execution of his design till time and experience had given to his opinions, on most points of controverted theology, such maturity and firmness as to preclude in future the probability of any material change.

Every year since that period has served to confirm the truth, and evince the importance, of the views now submitted to the consideration of his friends and the public. From a candid perusal of the most approved writers of all persuasions, as far as time and circumstances would permit; from all that he has seen and read of the christian world, under all its diversity of sects and opinions; from a scrupulous attention to the holy scriptures, in all his ministerial instructions, as the only standard of christian verity; and from the results of his own experience as a christian, he feels the strongest persuasion that the principles defined and illustrated in the following pages, comprise the substance of divine truth, and the glory of the christian revelation. He has witnessed their efficacy in others, and felt something of it in his own mind, both as an incentive to duty, and a source of consolation and encouragement. While life remains, therefore, and he has strength to discharge the ministerial functions, it will be his chief concern, and his greatest pleasure, to be the means of diffusing their salutary influence. And in the prospect of death and eternity, when the supports of religion will be most needed, he hopes to find in the truths now recommended to others, a preservative from fear, and a ground of unfailing confidence."

The work is divided into fifteen chapters, in which the following subjects are discussed:—The right of judging for ourselves—The authority of the Holy Scriptures—The revealed character of God—The Person and Offices of Christ—The arrangements of Divine Provi-

dence—Our present State and final Destination—The depravity of human nature—The Scripture Doctrine of the Atonement—The terms of Salvation announced in the Gospel—The nature and necessity of Divine influence—The Doctrine of Justification by Faith—The perpetuity of the Moral Law—The final perseverance of the true Christian—The holy tendency of revealed truth—The future triumphs of the Gospel.

In illustrating these important topics, Mr. Finch has written in a manner well adapted to instruct and convince his readers. His style is neat and perspicuous, his method is lucid, his appeals to Scripture are frequent and appropriate, and there is an air of seriousness pervading the whole, which becomes the dignity of sacred themes. There are neither cold speculations nor profound criticisms to be found in this volume; it contains what is far more valuable, a clear and instructive statement of the leading doctrines of the Christian system, evidently the result of diligent and devout inquiry. We do not, indeed, affirm, that we agree with the author in every particular; but we can cordially recommend his book to our friends in general, and especially to thinking youth, as a comprehensive, luminous, and useful "Summary of Christian principles." We were particularly pleased with the chapters "On the right of judging for ourselves," and on "the person and offices of Christ." From the former we select the following extract:—

"There cannot then, be a more absurd notion, or a greater perversion of the right of judging for ourselves, than the supposed innocence of mental error. To infer that, because errors of judgment in morality and religion from their very nature, lie beyond the reach of all human tribunals, no culpability can be attached to them in the sight of God, is an inference so repugnant to common sense, and to all just ideas of the divine government, that one might wonder how it could for a moment be entertained by any man having the common use of his faculties, or making the slightest pretensions to religion. The very circumstance which renders the mind's undisclosed operations sacred from human control, brings them within the control of the divine government, as the sphere of its own peculiar and exclusive influence. And if we may indulge imagination without regard to human authority, since no man may call us into judgment for our private thoughts, there is the more necessity for us in this respect to recognize the divine inspection, that when inferior motives cease to affect us, the superior ones of religion may be all in all. Where indeed can God erect the standard of his authority, so as to indicate the spirituality of his influence, but in the secret chambers of the soul? Unless religion be established with supreme authority in the conscience and the heart, all exterior expressions of it, however imposing in the view of our fellow men, are, in the eye of God, nothing but the vain assumptions of hypocrisy. We must therefore resign to him, as his own province, the entire government of the mind, remembering that the reveries of imagination, the decisions of the judgment, the whispers of conscience, the most subtle operations of prejudice and error, the most secret and undisclosed thoughts, are no less visible to his eye, and responsible to his tribunal, than the strongest passions, and most public transactions.

Between truth and error, there exists an essential difference, whether men perceive that difference or not. The mistakes we commit in confounding light with darkness, and good with evil, cannot alter the nature of things, or render truth and error indifferent. If rectitude be agreeable to the divine mind, because of its consistency with his purity and justice, truth must be equally so, because of its agreement with his veracity and knowledge. And if sin be offensive in the sight of the God of holiness, error cannot be pleasing to the eye of the God of truth. Truth is intrinsically good, and error intrinsically evil, independently of the circumstances which may give them a factitious importance, or the events by which their good or evil qualities are developed." pp. 29—31.

Circumspection and Perseverance essential to success in the Christian Ministry: a Charge delivered to the Rev. T. G. Stamper, at his Ordination to the Pastoral Office over the Church and congregation at the Independent Chapel, Uxbridge, April 4th 1827. By J. HUNT, Chelmsford, pp. 40. London: Westley and Davis.

As long as the edification of the Christian church shall be considered desirable, will the value of the gospel ministry be powerfully felt, and the qualifica-

tions suited to a right discharge of its duties be suitably estimated. To enforce the latter and show the necessity of the former, is the object of Mr. Hunt's address on the present occasion; and in our opinion he has discharged his office with no ordinary ability. He appears to feel a deep interest, in the situation and future career of his young brother in the ministry, who, it seems was trained up for the office under the same tutor, the late Dr. Bogue, though not at the same time; and while thus fulfilling a task, which had he lived, would have fallen on that venerated servant of God to perform, he has caught something of his spirit, and with all fitting solemnity has urged the pupil to tread in the steps of his justly respected tutor. The admonition of Paul to Timothy, in the 1st epistle chap. iv. ver. 16, he has chosen for the basis of his address; and from these words he proposes to consider 1. the objects which should engage the Christian minister's unremitting and devout attention; 2. the perseverance which is to develope his Christian and ministerial character; and 3. the success which will crown his faithful and unwearied solicitude. This outline is well filled up, and the lights and shades of a christian minister's character touched with a masterly hand, and afford, we would trust, no unfaithful picture of the manner in which the preacher discharges the pastoral office among his own flock.

We have not, for a long time past, read a charge, which breathes more of the spirit of the true minister of Christ, or more powerfully illustrates and enforces his various and important duties.

Acquaintance with God. By the Rev. James Sherman, *Minister of Castle Street Chapel, Reading*. pp. 179. Nisbet.

By accident, this excellent little work escaped our attention, at the time when it ought to have been introduced to our readers. Though we sincerely regret this involuntary omission, yet our late notice enables us to announce, that a second edition has appeared, and we have no doubt but that, with pious persons, this work will be a favourite companion. We read it ourselves with peculiar pleasure; and very cordially unite in those expressions of commendation it has so extensively received.

LITERARY RECORD.

New Publications.

1. *A General Index to Calmet's Dictionary of the Bible, and the Fragments, by the late Charles Taylor.* 4to. Price 5s. boards. This Index, which comprises a scientific analysis of contents, an alphabetical list of subjects, and a methodical arrangement of texts, illustrated and explained, forms a valuable appendage to the important work to which it belongs. To ministers and students, especially, it will give great facilities in consulting it, and we anticipate for it an extensive sale.

2. *Oriental Observations and occasional Criticisms, illustrating several hundred Passages of Scripture. By John Calloway, late Missionary in Ceylon.* 12mo. Price 3s.

4. *Orme's (Rev. Wm.) Defence of Missions in the Sandwich and other Islands, in reply to the Article on Missions in a late Number of the Quarterly Review.* 8vo. Price 3s.

In the Press, &c.

Mr. Palmer, of Paternoster-row, has in preparation for publication, an uniform Edition of the Works of the English and Scottish Reformers, under the careful revision of the Rev. Thomas Russell, A.M. Editor of Dr. Owen's Works. The first volume it is intended to publish early in December.

The Rev. John Morison, of Chelsea, is preparing for publication, in two large volumes, 8vo. an Exposition of the Book of Psalms, Explanatory, Critical, and Devotional, intended chiefly to aid private Christians in the enlightened perusal of Compositions, in which the national history of the Jews and the personal experience of David are often blended with the spirit of prophecy. It is intended to publish the work in six parts, containing about twenty-five Psalms each. The first Part will be ready for delivery by the 1st of December.

OBITUARY.

MRS. W. B. GURNEY.

Few, among the providential arrangements of the Divine government, are more painfully mysterious, than the unexpected removal from this world of persons occupying important and influential stations of usefulness, at a time when it seemed not unreasonable to anticipate a much longer continuance on earth. Such an event we have this month to record, in the decease of Mrs. Gurney, wife of W. B. Gurney, Esq. who expired at their house in Essex-street, London, on Monday, the 13th of August last, in the 47th year of her age.

It was the privilege of Mrs. Gurney to possess parents* who were anxious to train up their children in the fear of God, and whose uniform and consistent deportment added a peculiar force to their pious admonitions. They had the happiness to perceive the evidence of a divine blessing on their instructions and example, in the early conversion of this, their only daughter, who was baptized and united to the church at Maze Pond, then under the pastoral care of the Rev. James Dore, in the month of August, 1796. At that time she was little more than fifteen years of age, but during the period which has since elapsed, it has been clearly demonstrated, that her profession was not the result of mere youthful feeling, but the self-dedication of a heart cordially devoted to God. Her path has been truly that of the just, shining more and more unto the perfect day.

In the year 1803, she entered into the most endearing of all earthly connexions with Mr. W.B. Gurney, a member of the same Christian society with herself. She was thus introduced into a large and widening circle of friends and acquaintance, and becoming the mother of a very numerous family (eight of whom survive to mourn her loss), she had ample opportunities for the occupation of those mental powers and gracious dispositions with which it had pleased God to furnish her. How consistently, honourably, and usefully, she fulfilled her course, many living witnesses can attest.

In attempting a little further to develope her character, and in narrating what occurred in the closing scene of her life, we shall avail ourselves of a few *memoranda*, with which we have been obligingly furnished, though they were originally designed merely for private perusal.

As a wife, her conduct was uniformly distinguished by ardent affection to her husband, and the most unremitting exertions to promote his comfort and happiness.

She excelled in the management of her family, and towards her children it may be truly said, that she was equally kind and prudent, tender and wise. Her sound judgment enabled her promptly to discern what was for their welfare, and no considerations of personal ease, or mistaken tenderness, were suffered to interfere with the pursuit of it. For their spiritual benefit, she was especially solicitous. Often would she converse with them in private, on the all-important concerns of their souls, and enforce on their attention the truths contained in the word of God. No one could doubt that the salvation of her children was a blessing she importunately sought at the footstool of divine mercy; and the compiler of this short sketch well remembers the delight which beamed in her expressive countenance, when the first fruits of her family put on Christ, by a public profession of his name, in the same Christian sanctuary, where, about thirty years before, she had herself taken the same honourable step. May divine grace prepare and induce each of the junior branches, in successive years, to follow the pleasing example, and yield themselves unto

* Mr. and Mrs. Avery Benham, of Walworth.

God, as those who are alive from the dead!

In conducting the affairs of her large household, she discovered much discretion, and well knew how to secure the affectionate regard of her servants, without weakening her claims to their respectful obedience. For the spiritual welfare of all under her roof she naturally cared; and aware of the great importance of the habitual observance of domestic worship, she did not allow the occasional absence of her husband to interrupt it; but, at such seasons, regularly conducted it herself. At first she had recourse to forms, but afterwards laid those helps aside; and the fervour and suitableness of her petitions often deeply affected those who united with her in the exercise.

Our lamented friend was eminently formed for social life, and was well qualified to take a part in conversation on most subjects of general interest. Her understanding was vigorous, and her perception accurate: it was evident she thought for herself, and had the faculty of expressing her thoughts with ease and fluency. Occasionally, perhaps, those who were for the first time introduced to her society, may have felt a degree of restraint, imposed upon them by the palpable evidence of her mental superiority; but such feelings were quickly dissipated by the sincerity and warmth of her benevolence, and the unaffected kindness and affability of her manner.

Mrs. Gurney lived not only to her family and her friends, but to the church and to the world. She was eminently distinguished by the spirit of Christian philanthropy, which influenced her to *devise liberal things*, and to *do good unto all, especially unto them who are of the household of faith.* To minister to the necessities of the saints, she deemed an honourable and delightful employment. The poor, the fatherless, and the widow, have, by her death, lost a friend, who was not only prompt to afford pecuniary relief, but who visited them in their humble dwellings; and while supplying their temporal wants, was anxious at the same time to impart to them spiritual instruction.

Nor did she confine herself to the walks of private benevolence. The soundness of her judgment, and the activity of her disposition, eminently qualified her to share in labours of a more public nature. She rejoiced to take part in the direction of several schools, and other benevolent societies; and acted for a considerable time on the Committees of the London Female Penitentiary, the Friendly Female Society, the Aged Pilgrims' Friend Society, and the Auxiliary Bible Society for the City of Westminster. Those who are acquainted with the history and management of these useful institutions, well know, that she not merely aided them by her counsel and her labours, but that her example served to stimulate others to the same laudable exertions.

When, towards the close of her useful life, the residence of her family was fixed at Muswell Hill, it became at once an object of her solicitude, to discover in what manner the spiritual interests of the neighbourhood might be most effectually promoted. It was soon found that the poorer inhabitants of the village were in a state of lamentable ignorance of the great truths of religion, while there was reason to fear, that many of those of her own station in society were more inclined to oppose, than to assist in any efforts to provide them with the means of religious instruction. But our deceased friend was not to be deterred by considerations of this nature. She engaged actively in the distribution of religious tracts; and frequently conversed with those who came within the sphere of her influence. An esteemed friend in the ministry, having become a welcome guest in the family, it was determined to open the house for worship on the Sabbath evening. She rejoiced in the opportunity thus afforded for the word of life being dispensed to the neighbourhood around her. Personal and family convenience were readily sacrificed for the attainment of this object, and she often expressed the

happiness it would afford her, if it should please God, to render those services the means of bringing even one soul to the knowledge of the truth.

But from this hasty and superficial sketch of the character of our late friend, it is time to pass on to a brief narration of the circumstances which attended her last illness; which were eminently such, as ought to alarm the careless, and to induce an holy circumspection in those who are really devoted to God.

Having left home, in her usual state of health, on a visit to a friend in the neighbourhood of town, she was on Friday the third of August, seized with a shivering fit, which was immediately succeeded by fever. In compliance with her own request, she was conveyed without delay to her house in London. There she had every aid, which the great skill and persevering attention of her medical advisers could render, seconded by the most assiduous kindness of those immediately around her: but disease made rapid advances, and in ten days from its first attack, death closed the painful scene.

During the greater part of her illness, her sufferings were very severe, so that she began to fear lest her patience might fail. She entreated those around her to pray that a spirit of resignation might be granted her, equal to the trial: the request was mercifully heard, and a friend to whose kind attention she was indebted, had repeated occasion to congratulate her on the goodness of God in this respect. Her mind was kept in perfect peace, stayed upon him. In a case where personal piety had been so evident, dying declarations were not necessary to guide the opinion of others; but still it is gratifying to record, that amidst the drowsiness and stupor incident to her disorder, she was enabled to bear her decided testimony to the value of true religion. On its being suggested to her, "how great must sufferings such as yours be without religion," she instantly replied, "Oh yes, quite intolerable; a sick bed is not the place to make up one's mind about religion. My mind is not in a state to judge of any thing. I could not examine any thing. Persons in such a situation must take all on trust, without knowing whether they are right or wrong. I am now in a state to require the *supports* of religion, and I am thankful to God that I do experience them."

When recovering at another time, from a state of stupefaction, she remarked, "I thought I should have wasted away my time in a stupid indifferent way, thinking of nothing but what distressed me." Her friend observing "It is not so now," she answered, "No, in the multitude of my thoughts within me, his comforts delight my soul"—repeating with emphasis the last clause, "*His* comforts delight *my* soul." She proceeded to recite, with great animation and feeling that well known hymn "Begone unbelief, my Saviour is near," commenting on various parts of it, as she advanced with much force and propriety, and closed with repeating many passages of Scripture suitable to her case.

On Wednesday the 8th, when conversing with her husband, she thus expressed the good hope through grace, by which her mind was supported in the prospect of dissolution. "If it shall please God to remove me, I am not afraid to die. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him;" adding with an emphasis "And I *have* committed my soul to Him." When the value of her life to her family was mentioned, and the hope expressed that on this account she might be raised up again, she replied, "If I am called to leave them, I know that the Lord can raise up, or preserve those who will do as much as I could have done for them. I am quite resigned whether to live or to die. I feel there is nothing which I cannot give up."

Alluding to the severity of her affliction, and the weakness which it produced, she said "I am brought to that state that the grasshopper is a burden." At another time she caught hold of the hand of her friend and said, "I need

to have lovers and friends, for my affliction is very acute; but—it is the Lord."

During the whole of Lord's day the 12th, she was so overcome with drowsiness and stupor as to prevent any communication, and it was evident that her end was rapidly approaching. In the course of the night she was somewhat roused for a few minutes; when, after answering some anxious inquiries from her medical friend, she remarked. "Religion is an *individual* concern;" and shortly after, "I have been endeavouring to build upon the Lord." These, with the exception of a word or two, as to the medicines administered to her, were the last words she uttered. Nature was sinking, and the next morning, August 13th she entered into rest.

The remains of our deceased friend were interred in the family vault at Maze Pond, on Tuesday the 21st, when an appropriate address was delivered by the Rev. Joseph Hughes, A. M.; and funeral sermons were preached on the following Sabbath, in the morning at Maze Pond, by the Rev. John Dyer, from 2 Tim. i. 12; and in the evening at Muswell Hill, by the Rev. Eustace Carey, from 1 Thess. iv. 13, 14.

THE REV. JOSEPH PATRICK.

On Monday morning, the 23d of July, died, at Northampton, the Rev. Joseph Patrick, pastor of the Baptist church at Harpole, near Northampton. His mortal remains were deposited in the burying-ground belonging to College-street meeting-house, on Wednesday evening, and on the Sabbath following a sermon was preached to improve his death, by the Rev. W. Gray, from 2 Cor. v. 4.; words chosen by the deceased.

Mr. Patrick passed through many changes and trials, but was enabled to preserve his Christian character unblameable. He lived and died resting upon the glorious principle of the Gospel. A short time before his removal, he sent the following statement to the writer:—"In preaching the sermon, I wish you particularly to tell the audience, that I have been a man of great trials and sufferings, both of body and mind, but say nothing in praise of me. I am only a lump of sin; whatever I am, I am by the grace of God, and this I trust will be my everlasting song—a sinner saved by grace. I die a poor repenting sinner, relying solely on the blood and righteousness of my risen Lord. My soul cleaves to the doctrines of free, sovereign, discriminating grace; if these deceive me I must be lost, for I have no other support, no other foundation on which I can depend. The eternal God is my refuge, and I hope and trust to find, that in my last moments his everlasting arms will be underneath me. If I am found in Jesus' hands, my soul can ne'er be lost. My heart's desire and fervent prayer are expressed in this one verse:—

> When I draw my fleeting breath,
> When my heartstrings break in death,
> When I soar to worlds unknown,
> See thee on thy judgment throne,
> Rock of ages! shelter me,
> Let me find my all in thee."

"If you think proper, you may add that I was born at Kettering, in this county, Dec. 20, 1768, resided in Huntingdonshire some time, then came to reside at Desborough, near Rothwell, during which time I left the Wesleyan Methodists, and joined the church at Kettering, then under the pastoral care of my much revered friend and brother, Mr. Fuller, by whom I was publicly baptized in October, 1797, and by the church at Kettering was sent into the ministry.

"Before I conclude, permit me to request you, dear Sir, to do what you can for my poor widow, and afflicted daughter Ruth; as I have nothing to leave them, and I doubt not but the Lord whom you serve will reward you for your kindness to the widow and the fatherless; and may the Lord make you a great blessing to the souls of men, and when your labours of love shall terminate, may you and yours have a place at Christ's right hand in glory. This, my dear Sir, is the prayer and last request of your heavily afflicted, but

affectionate friend and brother in the gospel of Christ,

"JOSEPH PATRICK.

"*June* 14, 1827."

REV. W. CULVER.

DIED, on Lord's day morning, Sept. 9, 1827, in the 83d year of his age, Mr. William Culver, nearly thirty years pastor of the first Baptist church in Woolwich; a man who, by the integrity of his principles, the simplicity of his manners, the affection of his disposition, and the spirituality of his conversation, lived in the esteem of all who knew him.

On the following Lord's day afternoon his remains were deposited in the silent grave. In the evening Mr. W. Bowes (who succeeded Mr. Culver some time since in the pastoral office) preached the funeral sermon, to a very numerous and attentive congregation.

Mr. Culver was probably the only dissenting minister who was a pensioner upon the bounty of our excellent monarch, George IV.

GLEANINGS.

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

WE who have been permitted to assemble, to transact the concerns of this meeting, have reverently to acknowledge that it has been good for us that we have come together. It has been a comfort to behold the countenances one of another; and to be sensible of the prevalence of that Christian love and fellowship which invigorate the mind, as we pass along the arduous path of life. And we feel it to be a duty to inform all our beloved brethren and sisters, that the Lord, in his continued mercy, has enabled us to proceed in the deliberations of this meeting, in much brotherly love.

What then, dear friends, prevents our becoming wholly a spiritually-minded people—a church, though small, well compacted and fitted together, and built up in Christ Jesus our Lord? We fear that sin and transgression are separating some amongst us from Him, and thus preventing them from becoming living branches in the true Vine. O! that such would apply in faith to the great Physician; unto Him who hath loved us freely, who would heal our diseases, and present us faultless before the presence of his glory.* May we all narrowly examine ourselves in the light of Christ, and see how far we are engaged each to do his part well; that we may, as a religious body, shine with brightness: with that brightness, which, if the fault were not our own, the Lord, in his unmerited goodness, would cause to break forth amongst us.

Vital Christianity consisteth not in words but in power; and however important it is that we have a right apprehension of the doctrines of the gospel, this availeth not, unless we are regenerated by the power of the Holy Ghost. We therefore tenderly entreat all to wait in humble faith for its quickening influence; and to seek to have their hearts contrited before the Lord. Then we believe that they will know for themselves of his great goodness; and as they continue, from time to time, profiting by what they learn in the way of life and salvation, but not trusting to it, they will partake of that living bread which cometh down from heaven; they will drink of those living waters which nourish the soul unto eternal life. This course of Christian experience we earnestly desire for every one amongst us. It is an individual work; but it is indispensable for all. It may often be slow in its progress, but it is certain in its effects; and amongst the blessed consequences which it produces, we come to have an establishment in Christ, resulting not from any speculative system of belief, but from a heartfelt acquaintance with his power inwardly revealed to the soul. When assailed by false doctrines, or when in the support of our views of Christian practice, trials are our portion, knowing in whom we have believed we can look, in humble but firm reliance, unto Him. Resignation under the varied trials incident to human life, is often the happy attainment of the patient, Christian traveller: these may arise to him from outward afflictions, or from the privation of the society of faithful Christian friends: he may be cast down from not feeling those evidences of the love of God, or of the clear guidance of the Spirit of Truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon

* Jude 24.

us, should warm the heart with gratitude; and animate it with the belief, that all these things will be blessed, as means by which we may become of the pure in heart who shall see God.* Wait, then, dear friends, upon Him: be of good courage, and he will strengthen your hearts.

Those who have felt the effects of a Saviour's love should be often considering whether they are making an open confession of Him before men, and cherishing the desire that others may become full partakers of the blessings of the Gospel. We speak not here of the preaching of the word; highly as we esteem this, when exercised in the power and life of the Holy Spirit; but of that faithful adherence to sound principle and consistent practice, of which, in our intercourse with the world, we ought to give proof. At the same time it is very important that we abide in true humility and in the fear of the Lord, and that we reverently and patiently wait to know the service assigned to us in the church. All, if they are faithful to the manifestations of the light of truth, may be employed in its service; and as they order their conversation aright, though it may be in the private walks of life, others seeing their good works may be led to glorify our Father who is in heaven.†

We have in this meeting been led to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters are overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and in that love which would lead them to Christ, to offer such counsel or encouragement as we may think best calculated to help them. Much depends on the manner in which advice is offered, and on our embracing the right opportunity to convey it. If it should not immediately have a salutary effect, we are not to be too much discouraged; we ought to take heed that we become not impatient or discomposed, but repeat our efforts in the spirit of love and forbearance. The result of this Christian concern for our friends is often greater than is at the time apparent.

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others, seriously to consider on all occasions whether they ought not to endeavour to reclaim them before they disclose the matter to another. At the same time we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been productive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience.

And we recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some small degree to practise it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed; and when, as may sometimes happen, the relative as well as the social tie may call for the extension of a hand of help.

There is a humility and sweetness, combined with a noble firmness of character arising from the expansive influence of Christian love, which ought to actuate all our endeavours for the good of others. Strive then, dear friends, that in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow-men, your whole conduct may be marked by an unobtrusive, Christian temper; that when associated with your friends and neighbours on these occasions, it may be manifest that your great concern is to live under the influence of that wisdom which is from above;* which is pure, peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and full of good fruits. The pure exercise of Christian kindness brings with it its own reward; but to be pure, it must have its origin in the love of God, which produces love to man; and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and who is continually caring for the workmanship of his holy hand.

Our friends of Ireland, and of each of the yearly meetings in America, have been brought to our remembrance with feelings of Christian love, by the reading of the epistles which they have respectively addressed to us. It has been very acceptable to find that our brethren on the other side of the Atlantic are in various places alive to the enormities of Slavery; and diligent in their endeavours to expose the iniquity of the internal Slave-trade carried on in the southern and south-western states of the union. The desolating and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America, and the West India islands, or to other parts of the globe, are indeed enormous and

* Matt. v. 8. † Matt. v. 16.

* James iii. 17.

mournfully distressing. Much remains to be done before this foul disgrace is removed from the Christian name; but we are comforted in believing that, not only in this country but elsewhere, the cause of the oppressed is gaining ground; and as its advocates continue to labour with zeal and perseverance in the spirit of the Gospel, we entertain no doubt that they will have fresh cause to rejoice; and that ultimately, Slavery, with the vices resulting from it, will be unknown amongst the subjects of those governments where the pure and just precepts of Christianity are professed.

The amount of the sufferings of our members, as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds.

We have no cause to believe that our ancient testimony against all ecclesiastical demands is losing ground amongst us; but we think it right to revive in your remembrance those considerations which led to its adoption, and which induced our pious predecessors to undergo many and grievous hardships in its support. You know, beloved friends, that it has been the uniform belief of our Society, that our blessed Lord and Saviour, by his coming, put an end to that priesthood, and to the provision for its support, as well as to those ceremonial usages, which were before ordained; and that He came to introduce a dispensation, pure and spiritual in its nature. The present system of tithes, against which our early friends as well as ourselves have borne testimony, was no institution of our holy Head and High-priest, the great Christian Lawgiver. It had no existence in the purest and earliest age of the Church; but was gradually introduced as superstition and apostacy spread over the Christian world. It is further our belief, and it has been uniformly that of the Society, that the ministry of the Gospel is to be without money and without price; that as the gift is free, the exercise of it is to be free also; that the office is to be filled by those only who feel themselves called of God through the power of the Holy Spirit, who in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. Impressed as we are with these views, we feel ourselves conscientiously restrained from the payment of those demands which are made for the support of such a system; or from any compromise whereby such a payment is to be insured. A forced maintenance of an established ministry is, in our apprehension, a violation of those great privileges which God, in his wisdom and goodness, designed to bestow upon the human race, when he sent his Son to redeem the world, and by the power of the Holy Spirit to lead and guide mankind into all truth.

Whilst thus setting forth the grounds of this testimony, we gratefully remember the kindness with which our religious scruples are often regarded by those who have to support and to enforce the laws by which we are affected.

Dear friends—As we have been permitted at this time unitedly to partake of the mercies of our Heavenly Father, and to feel our confidence in Him to be renewed, in the belief that He is watching over us as a religious society for good, may we *all* so live in his fear, that we may availingly pray for his blessing: so acknowledge Him* in all our ways that He may direct our paths whilst here, and finally grant us an admission into his heavenly kingdom through Jesus Christ our Lord. In the love of the Gospel we cordially bid you farewell.

Signed in and on behalf of the meeting, by

JOSIAH FORSTER,
Clerk of the meeting this year.

* Prov. iii. 6.

INTELLIGENCE.

DOMESTIC.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Report of this Institution, lately published, contains an Appendix of very interesting documents. Among them is a collection of letters received from Bible Societies on the Continent, relative to the exclusion of the Apocrypha, which contain much valuable and important information. It seems that very few of those Institutions can co-operate with the British and Foreign Bible Society, on the principles adopted at the two last annual meetings; inasmuch as the Bibles used on the Continent have, from time immemorial, contained the Apocryphal writings. The Committee

of the Frankfort Bible Society thus write:—

"Since the time of the Reformation, no other Bibles are used throughout all Germany, but such as contain, besides the canonical books, the apocryphal writings also of the Old Testament in a separate division, namely, the following only:—'Judith, the Book of Wisdom—Tobit—Jesus Sirach—Baruch—First and Second Book of the Maccabees—Portions of Esther and Daniel—the Prayer of Manasseh.' These books are not regarded, in the Protestant churches of Germany, as being inspired like the canonical books, but are considered as having been written by pious and wise men, and on that account useful to be read. A Bible in which these books are wanting, is held to be incomplete. Neither the more enlightened nor the common reader of the Bible will have a copy of that description. Amongst readers of the last class, such an omission would lead to endless inquiries and disputes. It would be asked, if the Apocrypha deserves to be rejected, why has it been given to us for so long a time? is it, on the contrary useful, on what ground is it withheld from us? or is it intended, perhaps, to deprive us of other books of the Scriptures also, to which this is a kind of preliminary step?—Were our Society to distribute Bibles without the Apocrypha, it would be an infringement of the regulations of the German Protestant church, and the Society might be blamed, and called to account for its proceedings by the ecclesiastical authorities. The British and Foreign Bible Society, moreover, in opposition to its views, so clearly expressed, seems compelled 'to interfere with the religious views and opinions of the German church, and with its rites and usages,' if by its generosity it induces German Bible Societies to circulate Bibles without the Apocrypha. This proceeding appears to us to be an indirect attempt to controul the liberty of conscience in the members of the German church, which the governments of the different states in Germany will not likely suffer to pass with indifference. If, therefore, the Society intends carrying its Resolution into effect, according to the sense implied by the letter before adverted to, it will, in our opinion, either be acting in opposition to the Resolution itself, or it will be withholding, for the future, its beneficial anh laudable assistance from the Protestant church of Germany, by imposing conditions which cannot be accepted, and thus in part leave the noble object of its endeavours unaccomplished." p. 122.

Letters of similar import have been received from the Central Prussian, Saxon, Danish, Swedish, Hanoverian, and other Societies. The following extract is taken from the letter sent by the committee of the Hanoverian Society:—

"When they call to mind the great loss which would be felt, were the apocryphal *books of instruction* to disappear from the Bible—books, the value of which needs not here to be extolled,—books which exhibit the maturest experience, the noblest sentiments, the holiest emotions, at once so simple, so pious, and so incontestably true, and in a style so generally intelligible, and at the same time so easily to be remembered: when, further, they consider that the Bible, in the form in which it is circulated among the people, and under which it is known to them, has always contained the Apocrypha; and that, consequently, in the view taken of it by the people, these books are to be regarded as essential and integral parts of the Bible. When, again, they reflect that these books can be, and up to the present period actually have been, always used with great benefit in the instruction of youth, and that in particular the authorized catechism of the country contains a great number of passages taken from these books, which the candidates for confirmation are required to seek out in their Bibles: that, moreover, by the omission of these books, the displeasure of many, and perhaps the suspicion of some, will unquestionably be excited against Bible Societies generally, and the Committee of this Society in particular, as if they indulged in improper and arbitrary proceedings, by mutilating the sacred writings; and hereby sentiments of hostility against the benevolent object of the Bible Societies are likely to be engendered. That, further, such proceedings may easily rouse the curiosity of a certain class of people, together with a wish that more alterations and omissions may be sanctioned, which in their opinion may be of little consequence in respect to a book from which a whole series of portions, hitherto considered as highly important, have been wrested. That, lastly, such an alteration would tend to oppose fresh hindrances and many obstacles to the sale and circulation of the Bible, inasmuch as the purchasers uniformly desire to have the Apocrypha included:—When the members of the undersigned committee take all this into consideration, they feel themselves impelled to come to the unanimous Resolution, 'That it is desirable to continue to unite, as heretofore, the Apocrypha with the canonical books.'" pp. 139, 140.

On the other hand, many pious individuals, and some of the smaller Socie-

ties have undertaken to circulate Bibles without the Apocrypha. The Rev. Mr. Krafft, Secretary of the Cologne Bible Society, says:—

"With regard to the 500 Bibles without the Apocrypha, the last dozen of which we have within these few days disposed of, there has only one been returned to us yesterday, on the ground of its wanting the Apocryphal books. Some clergymen have complained of these books being wanting, but have not on that ground desisted from circulating them. We shall therefore be greatly pleased to receive the 500 New Testaments and 200 Bibles very soon, in order to supply the barracks and gaols of our town." p. 121.

The Rev. D. Geibel, Secretary of the Lubeck Bible Society observes, in a letter dated Aug. 10, 1826:—

"The dispute respecting the Apocrypha, which has arisen in England, although it may prove highly unpleasant to many for the time being, will be, in my opinion, beneficial to the Protestant church on the Continent. It is true the Apocryphal books are no where considered in it as of equal authority with the canonical books; nay, in every catechism, it is decidedly taught that they are of human origin, and consequently not to be used in proof of divine truth. But the circumstance of their being found in every Bible tended to lead many to attach a certain degree of authority and respect to them, and several pharisaical doctrines which are in open contradiction with the Gospel of Christ, had actually gained an ascendancy over many minds. I trust, therefore, that what has recently taken place in England, will rouse many amongst us, and ultimately induce them to reject from our printed Bibles what in nowise belongs to them." p. 145.

It will give us great pleasure to be able to report, on some future occasion, that these expectations have been realized.

ASSOCIATIONS.

MIDLAND.

The Baptist Churches constituting the Midland Association, held their annual meeting at Bilston, Staffordshire, June 5 and 6, 1827.

Tuesday, three o'clock, Brother Ham, minister of the place, was chosen Moderator, and prayed; the preliminaries and letters of the churches were read; and Brother Smith, of Kidderminster, closed in prayer. In the evening, at half-past six, Bro. Hooper, assistant minister at Bromsgrove, prayed; Brother Smith preached; and Brother Scroxton closed the public service with prayer. The ministers and messengers stayed for business.

Wednesday morning, Brethren White, Brindley, and Hall prayed; after which the money for the Association fund was received and distributed. At eleven o'clock Brother Waters prayed; Brethren Page and Davies, of Evesham, preached; and Brother Morgan closed in prayer. The ministers and messengers remained for business. In the evening, at half-past six, Brother Shawyer prayed; Brother Blackmore, of Kington, preached; and Brother Watts, of Wolverhampton, concluded in prayer.

The church assembling in Temple-street, Wolverhampton, was added to the Association; the Circular Letter, on "The Spirit of Christ essential to the Christian character," by Brother Blackmore, was approved; Brother Ham to write the next Letter. The annual meeting next year to be held at Kington, Herefordshire, at the usual time, Brethren Morgan and Waters to preach. Clear increase of members of 32 churches, 143. From the remaining two churches, viz. Blakeney and Tewkesbury, no letters were received.

ORDINATIONS, &c.

GRAVESEND.

The means of religious instruction in this place had for a considerable period borne but a very small proportion to the number of its inhabitants, when Mr. Giles and his friends at Chatham were induced to occupy a station in it, with a view to raising a Baptist interest.

For this purpose, about two years since, a spacious room, capable of containing 200 hearers, was taken, and a very encouraging congregation soon collected, which was regularly supplied by preachers from the church under Mr. Giles's charge. The Divine Being was so pleased to smile upon this attempt to advance the Redeemer's kingdom, that the congregation gradually increased, and twelve from among them, after giving satisfactory evidences of conversion, were baptized. In consequence of this success, further measures were resolved upon, and on Wednesday, July 11, after much deliberation and prayer, a Baptist church was formed of twenty members, consisting of the twelve members already mentioned, and others connected with different churches, but resident in the place; and Mr. Mills, former settled at Mile Town, was solemnly recognised as their pastor.

Mr. Giles, of Chatham, commenced the morning service by reading and prayer; Mr. Rogers, of Eynesford, asked the questions relative to the formation of the church; after which Mr. Giles gave to each of the members the right hand of fellowship. Mr. Rogers preached from Phil. i. 27. on the duties of members towards each other, and offered up prayer for the newly-formed church. Mr. Giles then asked the questions relative to the settlement of the pastor, and received his confession of faith; and Mr. John Giles, a student of the Bristol Education Society, concluded by prayer.

In the afternoon, Mr. Groser, of Maidstone, read and prayed on behalf of the pastor: and Mr. Giles, of Chatham, delivered the charge from Tit. i. 7. and closed the service.

In the evening, after reading and prayer, by Mr. Rogers, the sermon to the church on its duties towards the pastor, was preached from 1 Cor. i. 10. by Mr. Groser, who finished the engagements of the day by prayer.

All the sermons were solemn and edifying, and the day, without doubt, was one much to be remembered by many who were present.

DOVER.

On Wednesday, August 1, 1827, the Rev. D. Crambrook was ordained Pastor of the Baptist Church at Dover. Mr. Vincent, of Deal, introduced the services of the day with reading the Scriptures and prayer; Mr. Belcher, of Folkestone, delivered an address on the constitution of the primitive churches, asked the usual questions, and received the confession of faith; Mr. Payne, late of Ipswich, presented the ordination prayer; Mr. Shirley, of Sevenoaks, delivered the charge, from Col. i. 7.; and Mr. Denham, of Margate, concluded the morning service.

In the evening the congregation again met, and four brethren were set apart to the office of deacons. Mr. Wren, of New Romney, read the Scriptures and prayed; Mr. Belcher introduced the business of the evening and offered the ordination prayer; and Mr. Groser, of Maidstone, addressed the deacons and the church on their respective duties, from Acts vi. 1—4.; and closed the impressive and animating engagements of the day with prayer.

OUNDLE.

On Tuesday, August 7, 1827, Mr. Rich. Manton, of Kettering, was ordained pastor over the Baptist church at Oundle, Northamptonshire. Mr. Philips (Independent) of Weldon, commenced the services by reading and prayer; Mr. Tandy, of Great Gidding, described the nature of a gospel church, asked the usual questions, and received Mr. Manton's confession of faith; Mr. Pickering (Independent), of Brigstock, offered up the ordination prayer, Mr. Simpson, of Bythorn, delivered an affectionate charge to the minister, from 2 Tim. ii. 15.; Mr. Rabbett, of Raunds, addressed the church, from Rev. ii. 29.; and Mr. Allen, of Irthlingborough, concluded in prayer. Mr. Jenkinson, of Kettering, gave out hymns suitable to the occasion, and preached in the evening.

STRATFORD ON AVON.

A chapel has been erected, to attempt the establishment of a Baptist interest in this populous and respectable town, which was opened for public worship on Thursday, July 26, 1827, when three sermons were preached on the occasion, by the Rev. Thomas Morgan, of Birmingham, from Joshua xxii. 20.; in the afternoon by the Rev. Thomas Coles, A.M. of Bourton-on-the-Water, from 2 Cor. vi. 9.; and in the evening by the Rev. J. W. Percy, of Warwick, from Mark vii. 24.

The Rev. T. Helmore (Independent), Minister of Stratford; the Rev. F. Franklin, of Coventry; the Rev. G. Jayne, of Campden; the Rev. J. Price, of Alcester; and the Rev. S. Barker, of Henly Arden, conducted the devotional parts of the services. The attendance was overflowing, and the very impressive sermons delivered on the occasion were listened to with no ordinary degree of interest.

Stratford presents a wide field for usefulness. The population is estimated at nearly four thousand, and until the erection of the present place, there was but one dissenting interest in the town. There are also several large villages round Stratford, where the inhabitants are in a very destitute state. May the Lord in his own due time send a labourer into this part of his vineyard, who, in connection with those employed in the field, shall be rendered a blessing to the town and neighbourhood! The number of Baptists in the place is at present very small, but they rejoice that their place of worship is unincumbered with debt; their means, however, of supporting the ministry of the word are at present very limited and inadequate: they therefore embrace the present opportunity of appealing to the liberality of Christian friends to aid them in the prosecution of so good a work. Contributions will be thankfully received and faithfully applied, by the Rev. G. Jayne, of Campden; the Rev. T. Coles, Bourton-on-the-Water; and J. Cox, draper, Stratford-on-Avon.

MONTHLY REGISTER.

FOREIGN.

The *Allgemeine Kirchen-Zeitung* contains the following statement of the number of Protestants living in Germany under Catholic Princes, and of Catholics under Protestant Princes:—

I. *Protestants under Catholic Princes in Austria.*

In the Country below the Ems	4,300
Above the Ems	24,700
In Styria	2,500
In Illyria	17,000
In Bohemia	50,000
In Moravia	68,000
Total in Austria	166,500
In Bavaria	1,100,000
In Saxony	1,420,000
In Anhalt Coethen	34,000
In all	2,720,500

In the two Principalities of Hohenzoltern, and in that of Lichtenstein, there are very few Protestants.

II. *Catholics under Protestant Princes.*

In Prussia	3,250,000
Hanover	250,000
Wirtemberg	470,000
Baden	800,000
Hesse Cassel	106,000
Hesse Darmstadt	165,000
Holstein-Lauenburg	1,000
Luxemburg	285,000
Saxe-Weimar, Eisenach	10,000
Saxe-Meiningen	300
Saxe-Altenburg	100
Saxe-Coburg Gotha	200
Brunswick	2,500
Mecklenburg Schwerin	1,000
Mecklenburg Strelitz	60
Oldenburg	75,000
Nassau	150,000
Anhalt, Dessiau, and Bunburg	100
Hesse Homburg	5,000
Frankfort	6,000
Hamburgh	5,000
Total	5,582,260

In the dominions of Schwartzburg, of the Princes of Reuss Lippe, Delmold, and Schaumburg, Waldock, and in Bremen and Lubeck, there are very few Catholics.

Thus there live near three millions of Protestants in the Catholic States of Germany, and five millions and a half of Catholics under Protestant rulers, mixed up with majorities of an opposite creed to their own.

About half the population of Wirtemberg are Catholics, where they and the Protestants under equal laws, appear mutually to have forgotten the necessity of asking about each other's religious sentiments. In Prussia, where the proportion of Catholics to Protestants is nearly the same (one third,) as in the United Kingdom, every function of a citizen in military and civil life is exercised indifferently by Protestant and Papist.

Greece.—The communications, official and otherwise, which have been received from the Turkish Capital within the last few days, are so far of importance as that they left the Porte in direct collission with the three great powers of England, France, and Russia.

Spain.—At present, it is pretty generally understood that there are on foot, and have been for a considerable period, negotiations on two most important questions; viz. Whether King Ferdinand shall follow the example of the Emperor Pedro, and of his other relative, Louis XVIII, by giving some sort of constitution to his people: and whether the French army shall evacuate Spain or not.

DOMESTIC.

It appears by the proceedings of the Wesleyan Methodists, at their late annual conference, that the increase in their Societies in the course of the past year is 8189. Of these 1995 have been added to the Societies abroad, as the fruit of Missionary labour, and 6194 in Great Britain. The amount of contributions received by the General Treasurers of the Wesleyan Methodist Missionary Society, since the 15th of July last, is no less than 4,402*l.* 5*s.* 6*d.*

IRISH CHRONICLE,

OCTOBER, 1827.

THE Committee have, since the last month, engaged several pious Irishmen, strongly recommended by the Ministers employed by the Society, as suitable for Sabbath and Itinerant Readers of the Irish Scriptures. This will make a considerable addition to the annual expenditure of the Society, but it is not doubted that the pleasure it will afford its friends, to find that God has raised up such useful agents, by his blessing upon the labours of the Society, will lead them to increased exertions to supply the requisite funds for their support. The Treasurer is at this time overdrawn about SEVENTY POUNDS, to pay the expences up to *Michaelmas*.

From the Rev. J. West, to the Secretaries.

Dublin, August 27, 1827.

DEAR BRETHREN,

I SEND you three letters from the Secretaries of the Hibernian Bible Society, to say that they cannot supply our Society with Bibles and Testaments, gratis, unless they are kept *in* the schools. The children must not take them home, to commit them to memory.

We *very much* want *Irish* Testaments, and small English Bibles and Testaments. I hope the Committee will lose no time to apply to the British and Foreign Bible Society for a large grant. If you receive them from the Society, send them by the London steam-packet, and a letter to inform me when they are sent off.

I think our second Spelling-book has too little reading, and I have therefore bought fifteen reams of paper additional, to add another sheet of Scripture reading. I have given the printer the first three chapters in Genesis, on the Creation; a part of the history of Joseph and his brethren, the 90th Psalm, and the Lord's Prayer. The above will make about twenty more pages.

I remain yours, respectfully,

JOHN WEST.

*** On an application to the Committee of the British and Foreign Bible Society, a grant was instantly made of 500 Irish Testaments, 500 English Bibles, and 1000 English Testaments. The Committee of the Baptist Society could not, by any means, agree to accept Bibles and Testaments upon the conditions proposed by the Hibernian Bible Society.

From the Rev. J. Wilson to the Secretaries.

Boyle, August 15, 1827.

DEAR BRETHREN,

SINCE I had last the pleasure of addressing you, I have been to a part of the north, to collect for the Society in two places where Mr. West and Mr. Davis could not obtain collections, at the time they were in that direction. I experienced great personal kindness, and the objects of the Society appeared to interest all to whom they were made known, whether previously acquainted with them or not.

The very large congregations which I had the pleasure of addressing in two Presbyterian meeting-houses, kindly lent on the occasion, were almost a new scene for me, being a perfect contrast to any thing witnessed in Connaught, except in the Roman Catholic chapels. But though it is desirable and gratifying to have large congregations to address, I was not less interested last Lord's day, in speaking to a far less number of persons in Ballina, on the occasion of Brother Briscoe, his wife, and a few humble followers of the Redeemer, being united together in church fellowship. The question — "Who hath despised the day of small things?" occurred to me on this occasion, and it is a pleasing reflection that *He* hath not, who hath promised that "a little one shall become a thousand, and a small one a strong nation;" and this question and declaration have both a reference to the extension of the Redeemer's kingdom. This Baptist church is an addition to the already numerous small bodies scattered through this country, who, however despised by their fellow-men, "continue stedfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." May "the Lord add to them daily such as shall be saved!"

I am rejoiced that the Committee have appointed the two men I recommended as Readers, for a conviction of the usefulness of such humble agents in this country deepens with almost every passing day.

I have to request, on the behalf of Pat. Brenan, that he may be permitted to reside in the town of Sligo. He finds that, in the

obscure part where he is, his life and property are in danger; for since the severe beating which he and his wife received, an attempt has been made to kill his horse; and another to destroy his crops, by breaking down the fences and letting in cattle. He is therefore resolved to sell the land, and proposes living in Sligo, which will be a suitable place, so far as the Society is concerned. If this be not objected to, before October, by the Committee, he will go to Sligo.

I may observe, relative to the beating he received, that it is generally supposed, and he himself is now of the opinion, that it is in consequence of the *land he holds*, and not because *he is a Reader of the Scriptures.* Captain Rock seems to think that farmers should live by their farms, and those otherwise employed, by that employment.

The following are the names of some of the teachers who might be employed as Sabbath Readers in my district, at a salary of 4*l.* per annum:—J. M., P. G., G. W., and M., a brother of the former, who is not a teacher, but a well conducted young man, who, with his brother, read his recantation about six months ago, having left the Church of Rome long before that time.

I might add more names of men of whom I think well, but would rather be too cautious than too precipitate.

Yours affectionately,
J. WILSON.

From the Rev. Mr. Briscoe.
Ballina, August 14, 1827.

MY DEAR BROTHER,

IT is with sincere pleasure I proceed to inform you, that through the Lord's goodness I have been permitted to realize the hopes which I expressed in my last, as to the formation of a church in this town. Last Lord's day six of us united in church fellowship publicly, in the presence of the congregation. After a discourse by Brother Wilson, from Acts ii. 41, 42, and 47, who, with our good friend Mr. Jackman, were present on the occasion, we gave to each other the right hand of fellowship. The church then proceeded to elect me as their pastor, after which, we united in "shewing forth the Lord's death." Brother Wilson preached again in the evening, from the Epistle of Jude—"Earnestly contend for the faith which was once delivered unto the saints." The services of the day were interesting, and will, I trust, be productive of good. Our commencement is small, but "who hath despised the day of small things?" I earnestly solicit, for myself and for our little church here, your prayers, and the prayers of the Committee, that "the little one may become a thousand, and the small one a strong nation."

Agreeably to the instructions of the Committee, I have examined some persons for Readers of the Scriptures. S. B., as an inspector and reader, and D. and M., as Sabbath readers, were appointed before I was informed that the Committee wished to reserve the *appointments* to themselves, leaving to us merely the recommendation of persons who might appear to us suitable for the employment. In addition to them, I would recommend E. H. of Crogher, W. C. of Ballinagur, and W. M'A. of Mullafary, to be employed as Sabbath readers. After a short time, perhaps, it may be advisable to employ one or more of them as Inspectors and general readers; but I do not recommend this at present. I know of no others whom I could consistently recommend at this time; indeed, suitable persons are but seldom to be met with, so that there is no fear of our sinning by excess.

I continue preaching occasionally at Mullafary, Kilmacktige, Easkey, Finnid (a new station), and Killala, to numerous congregations, besides my regular engagements at home. The spirit of inquiry and the desire for learning are both certainly on the increase. I can assure you, from my own personal knowledge, that the operations of our Society are dreaded by the Popish Clergy in my district, and they are using all the efforts that malice, and artifice, and priestly domination can supply, to prevent their legitimate effects. But after all, "God is stronger than the devil," and our Emanuel must reign till he hath put all enemies under his feet.

The present aspect of the Society's affairs calls for our expressions of gratitude, and should urge us to renewed and increased exertions. May the work of the Lord prosper in our hearts, and his pleasure in our hands!

Yours, affectionately,
J. P. BRISCOE.

From the Rev. Wm. Thomas, to the Secretaries of the Baptist Irish Society.
Limerick, August 16, 1827.

MY DEAR SIRS,

MY last was written to you from Kilfera, one of the most western and remote parts of Ireland. I trust my late journey there will be, as my former ones were, of the greatest, and I will add, of inexpressible importance, for until then the blessed book of God, from all I could learn from the people, was never seen nor heard of, nor the sound of the life-giving, soul-saving Gospel ever proclaimed, nor a school which affords that instruction which is able to make wise unto salvation ever established, in scores of miles of a country of the most dense population, enveloped in perpetual gloom and delusion; "like brutes they live, like brutes they

die," but I fear a worse consequence. The improvement of the school, the anxiety to learn, not only of the young, but of the old, the gratitude of the people, the unwearied diligence of the Society's master and reader, John Nash, and the excellent character the people gave of him, made my heart glad, and grateful to God.

I met a gentleman from Limerick at Kilkee, who went with me to the school at Kilfera: when he saw the incredible improvement of the children in the Irish Scriptures, and the facility with which they translated them into the English language, who never knew English before, and the old people reading, and learning to read the Irish Scriptures, anticipating the most happy consequences, and seeing the great and general want of instruction, he said, "this is a school of the greatest possible importance; here is a small subscription for your Society, I wish I could afford to give more;" expressing at the same time great pleasure and satisfaction. He is a good man, whose heart the Lord opened, and consequently his pocket. If we had some of our good rich English friends over here, we would open their pockets in the same way, for "seeing is believing." I trust from this school several will go forth that will be a great blessing to that very remote and dark part of the country. I encouraged several to read the Irish Scriptures to their neighbours; numbers gather together for that purpose.

When I was at Kilfera I went down to Kilkee, and preached five sermons and gave two exhortations, and had several conversations with the people the week before last. I had an argument before several papists with one of their champions, for several hours; they all gave it against him. All the doctrines of popery were considered; I never saw more of the great evil of infant sprinkling, or as they call it, baptism. He asserted that "it was it, and penance that were the two planks which brought the shipwreck of nature to the heavenly shore; that baptism did away natural, and penance actual guilt;" but I shewed them that those soul-ruining, Christ-degrading falsehoods, had no foundation in the word of God, no, not a single verse to give them the shadow of a colouring, and that from the Irish and English Testaments; and pointed out the errors of the Douay (which he quoted), by referring to the Greek, and comparing the Testaments with the Douay. Some persons shrugged up their shoulders, shook their heads, looked surprised, and went away when done. Several came to me by night, like so many Nicodemuses, to be instructed from ten to twelve o'clock. I wished I could have stopped longer in the west, but appointments obliged me to leave. My knowledge of the Irish language was and is of the most material consequence in several respects, of which the Committee appeared aware, by their Report of 1826.

I have returned now from the East, from Nenagh, Clough Jerdan, Barrosokeen, Arbour Hill, Shraduff, &c. where I have been preaching and expounding, and sometimes under the hedges and on the roads, in ships, in parlours, and in cabins, wherever I could get an opportunity. I had not time to mention in my last letter, that on June 23, I went to Burratty, and made arrangements for preaching, and where I since have preached in the castle. It is a most popish place. I had a better congregation than I had reason to expect; two respectable families attended, and a good number of papists. A great many more would, were it not for fear of the priests. This sermon and one more, I preached in the church-yard at the funeral of Miss Dalton are the only times in which the gospel (as I can learn) was ever preached there. The clergyman's wife and daughter, of the parish, and the lady whose husband owns the estate are my encouragers. On the same day went on to Bally-Car, and preached in the Major's house, to a crowd of the reformed, and other Roman Catholics. On the 24th, I went to Clare with Major M. Counsellor M. made arrangements for preaching the next evening at Ennis. Returned with the Major to Bally-Car, lectured the children and their parents, who came to be instructed at 3 o'clock, and preached in the evening to a house full. 25th. Went to Ennis, preached in the evening to a good congregation; a great change has taken place in this dreadful place, since I first stood up to declare the truth, when my life apparently was not worth any thing, when I had no person to stand by me but the Lord. Counsellor M. now preaches himself with great acceptance. I set him on it, he is a most excellent man. At his house I met a most excellent gentleman, E. S., Esq. who was also hearing me that evening; he asked me to come to his place next day, about nine miles further from Ennis, near Carrafin. I found I had to preach again at Bally-Car next evening, and we settled that I should preach at 10 o'clock next morning, and return to Ennis after preaching, and go on nine miles further, afterwards to Bally-Car, all which the Lord enabled me to accomplish. I preached at that excellent gentleman's to about 200 papists in his large school-room; many of whom had their Testaments, and referred to them as I preached. My worthy friend Counsellor M., took me there and back to Ennis in his gig. I then took the caravan, and was in time to preach to a great number at Bally-Car. Mr. S. asked me if the Baptists were a new sect. I an-

swered, that if he consulted the third chapter of Matthew that he would then know something of their antiquity: they smiled, as I thought, approbation.

Ever yours most truly,
W. THOMAS.

From Mr. Stephen Davis, Jun. to Mr. Ivimey.

Bristol College, Sept. 1st 1827.

MY DEAR SIR,

I HAVE just returned from my visit to Ireland, and as you kindly took a disinterested part, in advising my going to preach in my father's district, during his absence, I consider myself bound to make you acquainted with the leading particulars. I spent five Sabbaths in Clonmel; the congregations were very encouraging, and far better than I anticipated, considering the long absence of my father; several individuals attended on the Lord's day, who were never in the habit of attending before, and I was favoured with much liberty in preaching unto them, the unsearchable riches of Christ. I feel it right, however, to inform you, that my conviction is—if I were to continue preaching regularly in Clonmel for a few months, the congregations would not be so good as they were during my short visit; many having attended from the mere novelty of the circumstance, and others being in the habit of worshipping in other congregations.

I spent one Sabbath at Thurles, and intended spending another there, but the unexpected return of my father, who arrived at home on Friday, brought me back to Clonmel, that I might spend it with him, as I was obliged to leave home on the Monday following. The attendance at Thurles was likewise very encouraging, and on Thursday evening we had even a better congregation than on the Sabbath; several Roman Catholics were present at each service, which circumstance has caused "no small stir," both among priests and people. May the Gospel, which they then heard, in all human probability for the first time, prove the power of God, and the wisdom of God in their salvation. On the Friday evening I preached at Littleton, a nominally Protestant village, about four miles from Thurles, where we could never obtain an entrance before; the people collected in a cabin, and listened with the deepest interest while I endeavoured to state the leading truths of the Gospel to them, as simply and plainly as I was able, and I have reason to believe my visit there has been for good. Upon the whole I am much gratified that I went to Clonmel; and if but one immortal soul is converted by my humble instrumentality, I shall be amply compensated for my labour. The state of things generally through the country is cheering; there certainly is a greater thirst for reading the Scriptures, and obtaining religious instruction now, than was ever known before: the dry bones have manifestly begun to shake, but still there is much to be done, and unless the Redeemer's servants cry mightily, "Come from the four winds, O breath of the Lord, and breathe upon these slain that they may live," and perseveringly employ the means which are likely to accomplish the important object, what has already been done towards the moral renovation of Ireland will prove comparatively nothing.

Your affectionate Friend,
S. J. DAVIS.

CONTRIBUTIONS.

Per Mr. Richd. Sinnock, Battle	£20	0	0
Collected at Brighton, per Rev. Mr. Pritchard	9	18	2
J. G.	5	5	0
Two years Donation, Bond-street, Birmingham, Aux. Society ..	47	14	10
From Luton, per Rev. E. Daniel	8	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 7, *Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard,* 16, *Thornhaugh-Street*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert with much pleasure the following extract of a letter from Mr. George Pearce, one of the last Missionaries who left this country for the East, to his friend the Rev. S. Whitewood of Andover, who was his companion in study at the Stepney Academical Institution.

"After four months spent amidst the perils of the ocean, I find myself on the long-desired shore of India, still under the constant care of an ever-indulgent God. We landed here on the 22d of October, after a voyage, in every way (with the exception of sea sickness) as pleasant as we could possibly have expected, and met with a most hearty reception from our dear Missionary brethren. I hasten to tell you, my dear W. that I feel quite satisfied with the providence of God in conducting me to this country, and more than this I hope, for I trust I consider it a privilege, and am daily thankful for it. At present I am enjoying every temporal blessing (excepting my beloved relatives), and certainly more spiritual, than most of my brethren in England, for in whatever direction I turn my eyes, there I behold the evidence of the fulfilment of that delightful promise, 'I will give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.' Conceive yourself in a place that has been for centuries obscured with midnight darkness, where now at length the sun begins to dawn upon the wretched beings who dwell there, and his rays emerging from the breaking cloud. Think of standing in the midst of an innumerable multitude of your fellow-creatures, who are in bondage the most appalling, bondage to a cruel taskmaster, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the spoiled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another rising to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life. O blessed Gospel, what hast thou done? Blessed Saviour, what hast thou done for rebellious, miserable sinners! O sway thy sceptre all the world around!

"But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be reverenced among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly, and wickedness that would formerly stalk the streets with the utmost

effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that *so few* are converted, as that *so many* become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian, in consequence of which, his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years. There is another individual, who has just come in to the Missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement till, a few days ago, he contrived to make his escape. His friends have found out his retreat, and have been in a body to the house of the Missionary, and have besought the poor man not to injure them so much as to break their caste: for a Hindoo, in declaring himself a follower of Christ, not only loses caste himself, but causes his family to lose caste also. There is reason, therefore, to wonder that so many become Christians, rather than that so few are converted.

"There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo (who is a most excellent native preacher), when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It was exceedingly delightful to me to see the nods of assent that passed through the assembly, as the preacher pursued his subject, and at the close, to hear them inviting him to visit them again. The natives consist chiefly of Hindoos and Mussulmans: although a Hindoo has many more difficulties to prevent his embracing Christ than a Mussulman, yet, notwithstanding, the number of Hindoo converts is much greater. A Mahomedan is found to have the most inveterate hatred to Christ, which is seldom overcome. The Missionaries laboured here several years before they received from the Mahomedans the least fruit of their labours; at length a Moonshi confessed himself a Christian, was baptized, and has proved himself to be a most valuable character.

"It gives me the greatest pleasure to state, that so far as I have been able to observe, the Missionaries of all denominations here seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom; and I think I do not exaggerate, when I state that they exceed in piety the generality of dissenting ministers in England. This fact, I conceive, augurs well for the spiritual interest of India. With regard to my own prospects, things have been so far arranged, that I am to occupy Mr. Eustace Carey's station in India as soon as the Bungalow is rebuilt. Here I shall be situated, altogether, in the midst of a native population; my chief work will therefore be native. On the Sunday I shall have to supply an English congregation at Howrah. Brother Thomas's time will be occupied with the English in Calcutta, and as much native work as he can do beside."

Extract of a letter from Mr. Robinson to the Secretary, dated Calcutta, April 9, 1827.

"You will have learned from my former communications, that things were gradually reviving in the Lall Bazar; and I am now happy to state, that down to the present period nothing peculiarly discouraging has occurred. I have, through mercy, been able to proceed in my work in a regular manner, without any material interruption from illness. None of the services mentioned in my former letters, have been relinquished; but I have not been able to undertake any additional ones; nor do I feel able to undertake more. English preaching, in my case at least, requires much time and thought, and it is only by dint of labour, I am able, in such a place as Calcutta, to keep up a congregation. We have no strength to spare here; we have three chapels, (I include Howrah) and three missionaries. It were to be wished, we had more help; for in a country where illness frequently occurs, it is desirable to have a reserve. I hope, that generally speaking, things are going on very well in Bengal; at least I am not acquainted with any thing distressing. Brother Thomas has, it is true, been very ill, but he is now quite recovered, and able to resume the duties of his station. Burton has met with great encouragement since his return to his station, and I believe he is going on very cheerfully. Poor man! his loss was severe; he needed something to console and encourage him; and the Lord has been very gracious to him. A young man lately sent up to him from the Serampore college, seems likely to become a valuable fellow-labourer. We have had no addition to our church this year; and at present,

we have but one candidate for baptism. There has been some fluctuation in the congregation, partly owing to removals; but if we have lost some, we have gained others, so that we have not decreased. Indeed, I hope we have reason still to expect a gradual increase. O for a blessing on the word! this is the great desideratum, but of this I am constrained to speak in very measured terms. There is cause to lament over the want of vital religion amongst professors, as well as on account of the paucity of conversions among sinners. 'Lord revive us,' is our prayer. Our present number of members is, I believe, ninety-six; of these about twenty are placed at a distance in the country; the others, to the number of seventy or upwards, I have the pleasure of meeting at the Lord's table every month. Our brethren Gorachund and Chodron, continue to labour as before. A widow lady has requested Gorachund to preach at her house every week: her servants manifest a desire to hear the gospel. In my last, I mentioned a man from Sebuk Ram's village, who seemed inclined to join us, but I have heard nothing more of him. I fear that although he may be convinced of the truth of the gospel, he dare not own Christ before men. The chain of caste is indeed broken, but it is sufficiently strong to bind many to their everlasting ruin."

The following article is extracted from the Auxiliary Missionary Herald, published by our Missionaries in Calcutta, for the month of January in the present year. The account contained in it, affords another proof that light is beginning to dawn, in various ways, on different parts of the immense continent of India. The letter, we apprehend, was written from Orissa, by one of the Missionaries stationed there, in connexion with the General Baptist Missionary Society.

October 10, 1826.

"The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that some time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and soon after his return, another which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man, their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted in the course of our conversation, many very striking and appropriate passages, such as, 'Not every one that saith unto me Lord, Lord,' &c. and the different characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were quite willing to abide by it: but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed

a further consideration of the subject at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had another long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship two departed, and our messenger alone remained to be our guide in the morning. We were up about four, and between five and six, after a short prayer for our Heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off, in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled: the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnubu's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the Dos Agya, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one place, which were spread out to dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by Hear hear, hear children, attend. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where he found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised!

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul, Their error on this subject is a wonderful obstacle to our intercourse with them and a fruitful source of pride to the Bramins,

who represent themselves as the special recipients of the divine essence. May the Lord be with him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the forementioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the village, and go and live there occasionally: this will at least engage our consideration."

SUMATRA.

Our readers were informed, in our number for June, of the reasons which rendered it inexpedient for Mr. Evans and his family to return to this island, as had been intended. It was hoped, notwithstanding, that Mr. Ward might have maintained the station at Padang; and that Mr. Bruckner might, with advantage, have been associated with him there. But later accounts sufficiently prove that until a decided alteration takes place in the state of affairs between the natives and their European masters, there is no rational ground to expect that any thing can effectually be done for the propagation of the gospel there. It has been resolved, therefore, to send instructions to Mr. Ward to remove to Bengal, as soon as ever suitable arrangements can be made for the disposal of the premises at Padang, belonging to the Society.

Of the nature of the difficulties to which we have alluded, our readers will be able to form an opinion from the following extract of a letter from Mr. Ward to Mr. Evans, lately received:—

"Padang has been, and still is in a state of great alarm. The Colonel lately went to Menangkabow, intending to return through the Tujah Kota district, and sent orders to clear the roads. Instead of obeying, the Natives cut down the trees and choked up the roads so as to render them impassable. Hearing of this he sent a party of soldiers from the interior, and ordered another party from Priaman to meet them, with orders to burn the villages. The Natives prepared to receive them, and the first party after expending all their ammunition, retreated under cover of their bayonets; the one from Priaman were cut to pieces, only one soldier escaping. Yesterday we learnt that the Colonel's baggage was captured; had he been a day later, he would himself have been intercepted. Troops were dispatched this morning in pursuit. Communication with the interior is now dangerous if practicable, and I fear the business will not rest here. War has actually commenced; it is impossible to say where it will end, and the least to be expected is the loss of the interior. All the troops are sent away and the military duties fall upon the inhabitants. All are obliged to take arms. I got off myself with much difficulty though I furnish four men. You will infer from this the prospects of the mission are not improved but on the contrary the inducements to abandon become much stronger. I have given up drawing the allowance for the school, in consequence of the extreme embarrassment of the Government: the Colonel and others tried to dissuade me from distributing books, but I have paid no regard to them, and have been tolerably successful. They receive the last Edition of John, willingly, and I hope the whole will soon go off: the first time I went into the bazar, I could have distributed more than a hundred. I am going on at press with the Scripture history which will make a volume of a hundred pages small type."

It is undoubtedly very painful to be compelled to suspend our efforts for the advantage of a numerous body of ignorant heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared. But these are among the mysteries of His conduct whose *path is in the great waters, and whose footsteps are not known.* There is encouragement after all, in the recollection that these populous and fertile islands are included in the grant made to the Redeemer, and shall assuredly, in the end, be taken possession of as his inheritance. The Lord hasten it in his time; and let not his people forget to

pray that an effectual door may speedily be opened among them for the entrance of that Gospel which is life and peace!

SOUTH AFRICA.

Our Readers will have noticed, in the Report just published, that mention is made of a contribution of 20*l.* from a Baptist church at Graham's Town, South Africa. A letter has lately been received from Mr. Duxbury, the pastor of that church, containing some interesting particulars respecting its state and prospects. After acknowledging, in grateful terms, the receipt of some books for their Sunday School, he remarks—

"Our Sabbath School, on the whole, prospers: the children, who are all of English parents, improve in reading and in singing; and, considering the heathenish state of the Colony, it is pleasing to hear their infant voices lifted to proclaim the glories of God and the Lamb, in songs of praise. I hope the children make progress in knowledge; we endeavour to instil into their minds the important truths of revealed religion, and as the seed of divine truth is sown among them, I hope it will spring up, in some thirty, in some sixty, and in some an hundred fold. New-year's day, was held the anniversary of the School, when the children repeated portions of Scripture, and Young's Night Thoughts. They were afterwards treated with dinner and tea. About 100 children, besides a number of friends, partook with them of the repast, among whom were two Missionaries of the London Society, and two of the Wesleyan missionaries. One of the latter gave the children an exhortation. You will doubtless feel desirous of information respecting the church here. We are not without our little trials and discouragements, and yet we are not without proofs of the divine approbation. Our chapel is well attended, and we have lately had an increase of six, who had been members before of Baptist churches; part of the six having recently come from England; and on Christmas eve we had six added to us by Baptism. It was a pleasing sight, and excited considerable interest in the town. I have the pleasure to inform you that four others are looking forward to the enjoyment of gospel ordinances and church fellowship. I hope you received the £20 which was directed to your care for the use of the Baptist Missionary Society. The sum was but small, but if you knew all the difficulties we have had to grapple with, you would think it very handsome. Besides this, we have made two collections for the London Missionary Society; one to assist in a mission to the poorest and most degraded of all the African tribes, namely, the Bushmen; the other to aid in building a chapel at Algoa bay, for the use of the Hottentots residing there. The state of religion here, all things considered, is as well as might be expected, The Wesleyans have a large chapel, and are pretty well attended. They have also three chapels in the country, within about 30 miles of Graham's Town, and another building at Somerset, about 90 or 100 miles from this place. They intend to erect a chapel at Port Francis, between 30 and 40 miles off; they have also three Missionary stations among the Caffres; one particularly under the ministry of a Mr. Shaw in a very flourishing state. Our Independent friends are endeavouring to raise a cause in Graham's Town; they have a chapel in part built, and preaching in a schoo room by one of the missionaries under the patronage of the London Society. There is a large church building here also, which is so far finished as to be covered in, and when completed, will I suppose seat from 1500 to 1800, so that the inhabitants will not have to complain of the want of means in this town.

Think, my dear Sir, of our situation, far removed from British churches, placed alone, the only church of our denomination on a vast continent, surrounded by numerous savage heathen tribes, and living amongst nominal Christians of our own country; say my dear friend, if we do not need the notice and sympathy of our brethren, yet we are not cast down, we are persuaded that the Lord has established a church here, against which the gates of hell shall not prevail."

HOME PROCEEDINGS.

SOUTH DEVON.

THE Friends of the Mission in this district have had the pleasure of receiving at their meetings this year, as a deputation from the Parent Society, the Secretary and Dr. Steadman. The visit of these, their highly-esteemed brethren, was rendered additionally interesting to many Christian friends, by the recollection of intercourse for-

merly enjoyed with them, during their stated ministerial labours at Plymouth and Plymouth Dock (now Devonport).

Sermons on behalf of the Mission were preached on the first and second Sabbaths in July, by Dr. Steadman, at Bovey Tracey, Devonport, and Plymouth; and by Mr. Dyer, at Modbury, Kingsbridge, Plymouth, and Devonport; at each of which towns also public meetings were held.

The attendance at Plymouth and Devonport was less favourable than at the last year's meetings, in consequence of an unavoidable coincidence with the anniversary services of the Church Missionary Society, and the visit to the Port of the Lord High Admiral.

May the spirit of enlarged benevolence and diligent exertion be shed down on the churches in this vicinity, that they may always abound in the work of the Lord!

S. N.

NOTICE.

The Ninth Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, will commence Tuesday the 30th of October. The Rev. E. Carey and W. Yates from Calcutta, the Rev. Isaiah Birt, and the Rev. John Mack of Clipston, are expected to preach.

Contributions received on account of the Baptist Missionary Society, from August 20 to September 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of the Rev. Samuel Bull, late of Bassingbourn, Cambridgeshire		10	0	0
Legacy of Mrs. Mary Ostle, late of Toll Square, near North Shields, by Mr. Wm. Ostle, Executor		19	19	0
North of England Auxiliary, Houghton-le-Spring, by Rev. R. Pengilly		6	7	2
Boxmoor, Collected by Mrs. Pearce		6	0	0
Shrewsbury, Collection after Sermons by Messrs. Carey and Statham		15	10	0
Gloucester, Collected by Miss Rees		2	8	0
Loughton, Collection after a Sermon by Rev. E. Carey		12	0	0
Fakenham, Baptist Congregation, by Rev. Mr. Thompson (Sabbath School 4s. 7d.)		3	6	11
Guilsborough, Collection, by Rev. W. Gray		7	12	0
Tewkesbury, (including *Translations*, 51. 3s.; *Female Schools*, 171. 17s. 6d.)		61	12	6
Scarborough Auxiliary Society, by Mr. C. Hill, Treasurer		75	12	4
Plymouth, on account, ... by Wm. Prance, Esq. Treasurer		28	0	0
Mr. Richard Sinnock, Battle, .. by Rev. J. Ivimey	Donation	20	0	0
J. G. ..... by the Secretary	Do.	10	10	0
Friend to Missions ..... by Rev. W. Gray	Do.	5	0	0
Thos. Adderley, Esq. Great Surrey-street, by Rev. James Upton ..	Do.	1	1	0
'Jethro' M. H. *(Native Schools)* by the Secretary	Do.	1	1	0
A Seafaring Friend ..... by Ditto	Do.	1	0	0
WIDOW AND ORPHANS' FUND.				
W. B. Gurney, Esq. Muswell Hill	Donation	25	0	0
Collected by the Rev. James Coultart, towards a Female School in Kingston, Jamaica.				
Bristol		190	7	0
Abergavenny		10	0	0
Brecon		4	0	9
Carmarthen		8	0	0
Narbeth		1	17	0

	£	s.	d.
Tenby	16	0	0
Pembroke Dock	1	10	0
Milford Haven	1	5	6
Haverfordwest	1	10	0
Middle Mill	2	1	0
Fishguard	2	6	6
Newport, Pembroke	1	5	0
Nailsworth	14	0	0
Miss Whitchurch and Friend, Salisbury	10	0	0
Joseph Fletcher, Esq. and Mrs. Fletcher, Bruce Grove	10	10	0
Mr. and Misses Stennett, London	2	12	6

Since received.

Ladies' Society for the Instruction of Negro Children, by Miss E. F. Maitland, Secretary	25	0	0
Miss Smith, Olney	20	0	0

TO CORRESPONDENTS.

Parcels of Books and Pamphlets have been received from the Rev. T. King, Bedford; and Mr. George Farr, Holborn.

In the List of Contributions last month, for *Lincoln*, 6*l.* 16*s.* 7*d.* read *Boston*; and for *Mrs. Holmes, Hill Top, Warrington*, read *Mrs. Martha Hart, Hill Top, Latchford.*

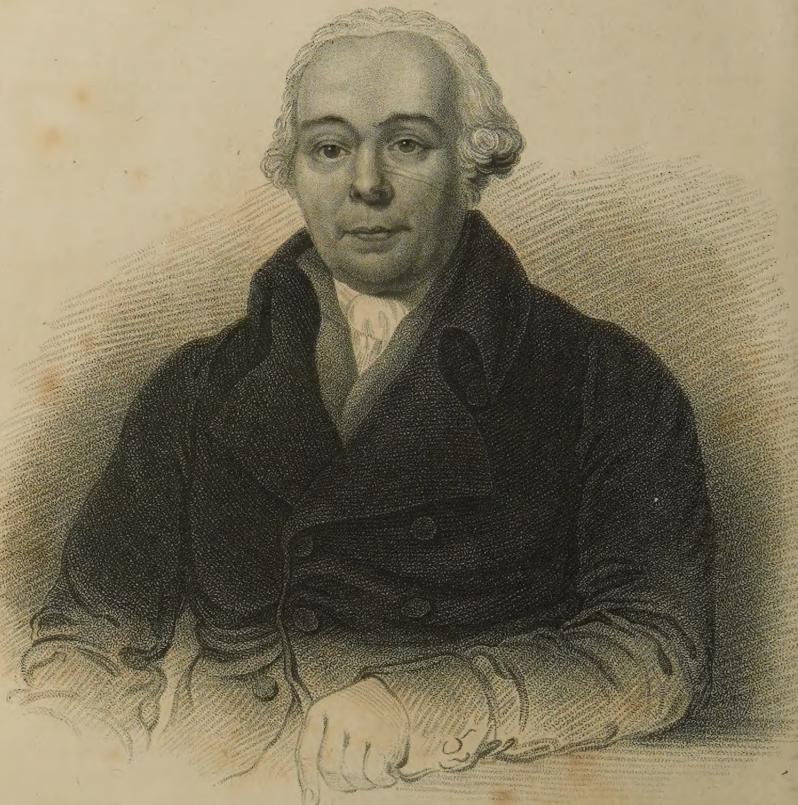
The name of the Rev. W. Yates, of Gloucester, should have appeared in the list of Life Subscribers appended to the Report just published, with the sum of 10*l.*

We have carefully examined the various Letters of our respected Correspondent from Hull, and find that the omission of 17*l.* 2*s.* 3*d.* from the Juvenile Society, and of 8*s.* 6*d.* Widows' Mites, by Rev. J. M'Pherson, is owing to those sums never having been specified in the lists forwarded by him, though they are included in the *general* amount of receipts. The Subscription of 2*l.* 2*s.* from Beverley was paid through another channel; the "Poor Woman's Mite" is precisely as it stands in his own list.

Our Friends generally will be aware, that in transcribing for the press such a number of proper names and figures, errors will probably occur, notwithstanding the utmost care to prevent them. Should any be discovered of sufficient importance to require notice, the Editor will be happy to correct them. He takes occasion further to remark, that the labour of the transcriber, and the chance of mistake, would be materially lessened, were all the Lists of Contributions made out in a *plain* and *legible* hand.

The generous proposal from J. W., *Monmouthshire*, shall be attentively considered. Reasons which would be perfectly satisfactory to the Friends who make it, prevent its being more publicly referred to at present.

Littlewood & Co., Printers, 15, Old Bailey.



Engraved by Freeman. from an original Painting.

Dear Sir yours very affectionate
friend &c Wm. Fox

Founder of the Sunday School Society

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